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JULY-AUG., 1921

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A Snowy Evening at Asukayama, near Tokyo, by Hiroshige I. (1796-1856)

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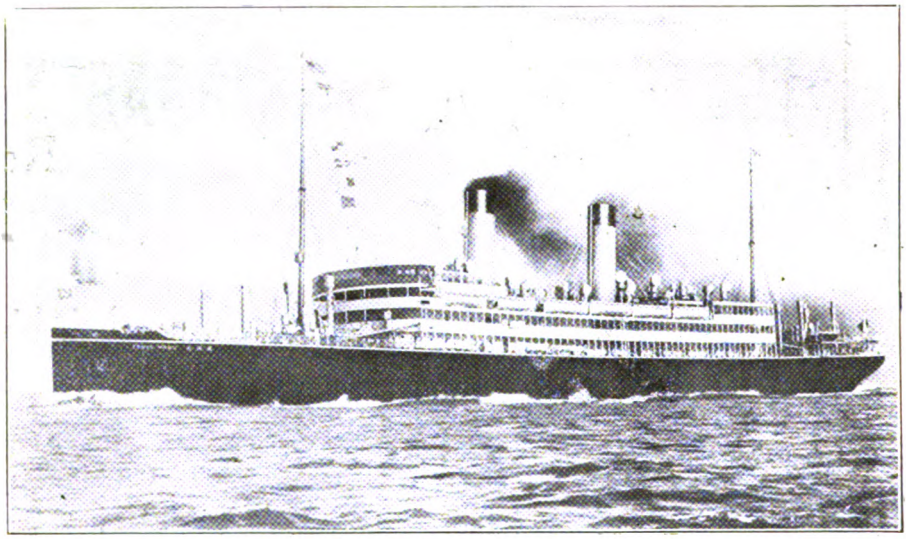

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETORS: EDITOR:
Nitobe & Ozaki T. Wadagaki

Contents for JULY-AUGUST, 1921

1. HEREDITARY OF THE "NOH" DANCE (IX) Mark King 81
2. THE AINU AND THEIR FOLK-LORE . . . I. Batchelor 88
3. THE ANGLO-JAPANESE ALLIANCE AND STEADY ACCESSORY TOPICS . . . . . R. Fujisawa 73
4. STRANGE CHANGES. . . . . Rabia 99
5. A HONEST JAPANESE WIFE . . . . . Y. Isobe 103
6. THE RED CROSS SOCIETY OF JAPAN 105
7. MR. YUSHO HOTTA . . . . . M. Wadagaki 109
8. THE CROWN PRINCE RETURNING 111
9. INTERNATIONAL SERVICE THROUGH MISSIONS J. W. Mills 130
10. THE PROBLEM OF KOREAN ASSIMILATION . C. Hiura 130
11. MANCHURIA SUMMER CAMPS AND CONFERENCES . . . 135
12. FROM THE JAPANESE PRESS 137

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PROPRIETOR: Shigehiko Miyoshi

EDITOR: T. Wakameda

Contents for JULY-AUGUST, 1921

1. BIBLIOGRAPHY OF THE "NOH" DANCE (IX) Mark King 61
2. THE AINU AND THEIR FOLK-LORE. . . I. Batchelor 66
3. THE ANGLO-JAPANESE ALLIANCE AND SUNDRY ACCESSORY TOPICS . . . . R. Fujisawa 72
4. STRANGE CHANCES. . . . . Bakin 90
5. A HOMESICK JAPANESE WIFE . . . . Y. Isobe 103
6. THE RED CROSS SOCIETY OF JAPAN 106
7. MR. ZUISHO HOTTA . . . . . K. Wadagaki 109
8. THE CROWN PRINCE RETURNING 111
9. INTERNATIONAL SERVICE THROUGH MISSIONS J. N. Mills 120
10. THE PROBLEM OF KOREAN ASSIMILATION . C. Miura 129
11. KAMAKURA SUMMER CAMPS AND CONFERENCES . . . 135
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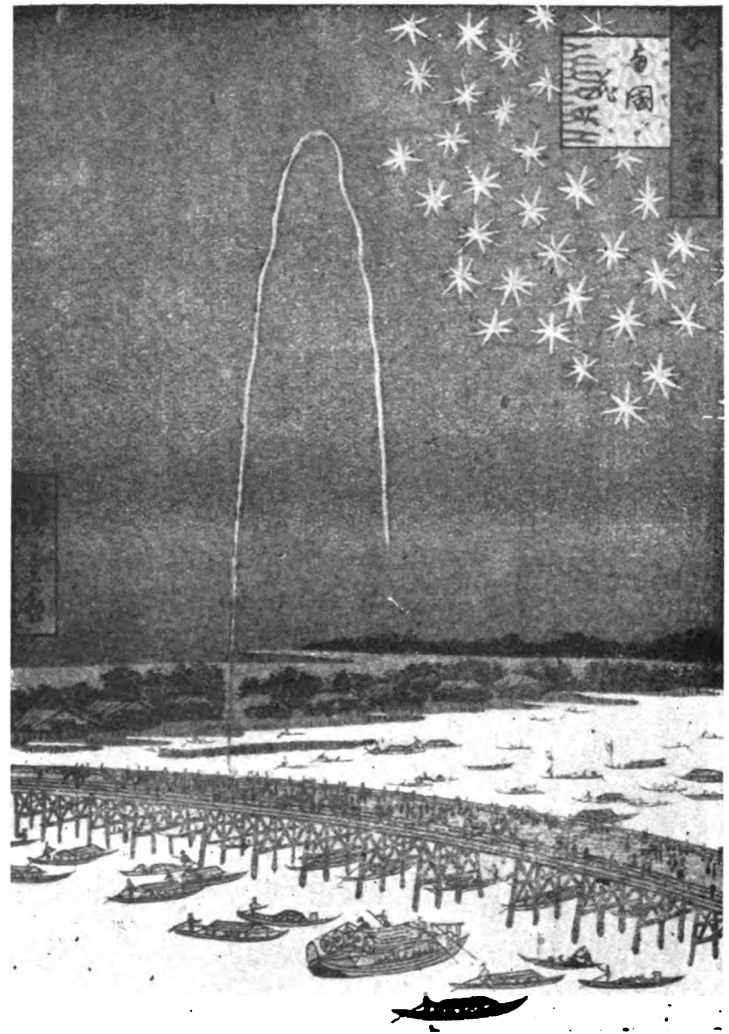

FIRE-WORKS AT RYOGOKU, YEDO (Tokyo),
BY HIROSHIGE I.

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enshrined in this holy ground in prehistoric times. Manjusri's apparition was revealed to a vassal of the Emperor who visited the holy place of Kuse-no-To, and the apparition caused the darkness to become flooded with the light of the sacred lanterns before this visitor, and then an angel appeared who seemed to be dancing, drawn down to the depths of the sea by the raging billows. This was written by Kojiro. .....(Ext. No 1)

June—"Minazuki-Barai" is a drama about a girl living at Muro in Harima province, who was engaged to be married to a man who had come to Muro from Kyoto. She loved him deeply and so she journeyed to Kyoto herself to meet him. She reached the Kamo Shrine on June 30th in time for the "Exorcism" which always took place there at that time. During this time many persons were exorcised of evil spirits by Shinto prayers. This girl put on strange headgear, consisting of a hat worn by nobles in olden times, and carried a hoop named the "June Exorcism Hoop," made of miscanthus, in her hand; and she danced on the grounds of the Shrine with desperate courage, madly calling out in a loud voice that a god would "exorcize the evil spirits in all those who jumped over this holy hoop, the pure, clean hoop shaped like the full moon." The man to whom she was betrothed sent a messenger to her at Muro in Harima province from Kyoto to greet his bride. But unfortunately she had disappeared before receiving his message. His grief was so great that he got up and visited the Kamo Shrine to pay homage and to pray the god to help him find the girl by the divine assistance of the "June Exorcism." His prayer was answered and he met her while she was dancing on the grounds of the Shrine; so he blessed the god's benevolence and took her away to his home. This was written by Yasukiyo. .....(Spl. No 4)

June—"Sagi" is a drama about the night-heron. The Emperor Daigo (898-930) was pleased to signify his intention of visiting the Imperial Garden named "Shinzen-En" in Kyoto, and gave his Imperial order to a vassal to catch a night-heron at the water's edge. The vassal was puzzled to know how to catch the bird which was flying about rapidly, so at last he cried out to the bird "Listen, night-heron, this is an Imperial order." The bird at once flew down and back to the spot whence the voice came, drooped its wings and bowed humbly, so that the vassal was able to catch it easily and joyfully presented it to His Majesty in person. The Emperor was delighted with the night-heron's obedience and honoured it with the fifth order of court rank as a special mark of favour. Every one present on the occasion was deeply moved by a sense of gratitude for the boundless benevolence of the Emperor, and danced with great delight; and then the bird was set free and it flew joyfully away in the air. This was written by Séa. .....(Ext. No 12)

(To be Continued.)

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THE AINU AND THEIR FOLK-LORE

BY I. BATCHELOR, D.D., F.R.G.S.

The Origin of the Ainu

THERE can be no doubt but that those Ainu now living in Hokkaido and Saghalien are the last remaining representatives of one of the old aboriginal races formerly occupying Japan. They were here when the First Emperor Jimmu Tenno and his retainers crossed from Kyushu to Yamato about the year 660 B.C. or at the time of the Babylonian captivity of the Jews. The origin of the race is lost in obscurity, for the old tradition current among some folk, of their descent from a brute beast and a Japanese Princess who escaped from her home in a boat, is both incredible and derogatory. It may be with good reason presumed that this legend was originated by their less literate neighbours as an easy way of accounting for the blackness of the people. And doubtless the story has had a good deal to do with the inglorious way the Ainu have been regarded from time immemorial by the Japanese in some quarters. I do not think it at all improbable that perhaps in by-gone ages some Japanese lady of high rank may have fallen in love with an Ainu chieftain and made a romantic marriage with him. The offspring of such an union would naturally be called *Ai-no-ko*, that is, "mongrel" or "half blood."

Indeed they are often so called even at the present day. Moreover, there is not much difference between Ainu, which is the proper name, and *inu*, which is "dog" in Japanese.

There is a short tradition which claims the bear as the ancestor of the Ainu, and yet another which would have us believe that they were descended from eagles. It is quite possible that these are simply survivals of totemism.

The present habitat of the Ainu is Yezo, or Hokkaido, as the island is now called. This island came definitely into the foreground of Japanese history about the year 662 A.D. when one called Abe no Hiraki established a garrison in the present province of Shiribeshi and set about the exploration of the land. But prior to the 16th century, very little was heard of it. During this century, however, efforts were made by one Takeda Nobuhiro at colonization. The lords of Matsumaye are the descendants of this celebrity. Their seat of government was named Matsumaye and lies at the southern end of the island. The authority of Matsumaye Yoshihiro was recognized by Tokugawa Ieyasu in 1604 and came to an end in 1868. In this year Yezo was divided into nine provinces. Most of the Ainu live in Hidaka, Iburi, and

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Togachi districts. I was told by some Ainu that Hokkaido was once two islands being divided by the sea coming from the west at Ishikari through to Tomakomai on the east coast. The southern island was called Ushma, *i.e. Peninsula Bay*, and the northern island *Noshke-moshiri, i.e. Mid-island*. The Saghalien Ainu today call Hokkaido *Noshke-moshiri*. It is said by the Ainu that there was once a big earthquake here which lasted one hundred days, the result being that sand rose up out of the sea and made the two islands one. The nature of the soil indicates that the Ainu tradition is correct.

That the Ainu race inhabited the whole of Japan at one time cannot well be doubted. It is now a matter of well-known history. It appears that they were first called *Tsuchi-gumo* by the Japanese invaders. This name is found in a book called *Koji-ki*, or "Ancient Records," written about 712 A.D. The name means "Earth-spider," and designates these people as pit-dwellers. Later they were called *Ebisu* and *Emishi*, but this cognomen simply means "barbarians" and can give no clue as to their origin. Inasmuch as the conical shaped and flattened skull of the present-day Ainu closely resembles those found in certain ancient caves in Europe some would have us connect the two. But this a point upon which one may not dogmatize with profit. At present one can only say "It is not yet known whence the Ainu race sprang."

That the Japanese really found the Ainu a very wild race may well be believed, for Ainu tradition itself speaks of this. Thus, a legend runs:

'The Ainu were formerly cannibals; not only did they eat the flesh of bears, deer, and other animals in its raw condition, but they used to kill and devour their own people also. They even ate *them* without first cooking the flesh. But when the divine Aioina descended from heaven he taught the people to make fish-spears, bows and arrows, pots, pans, and such like useful articles. He also commanded them to cook every kind and all kinds of flesh before eating it. He furthermore warned them against the habit of devouring one another.'

The name Aioina mentioned in this tradition is an important one. Many of the people thought that they were descended from the person represented by it, not in every instance by way of natural generation, but as being created by him. He, indeed, is supposed to be the deity who made the first ancestors of the Ainu race. They supposed him to have been sent down from the supreme God of heaven with full instructions to first form people, then teach them how to make various useful instruments and implements, and after that to tell them how to hunt and fish, worship the gods, and perform religious rites and ceremonies. The lore respecting this matter runs thus:—

'The divine Aioina is called *Ainu-rak-guru* by some, *i.e.* "a person smelling of Ainu." This is the way he came by this name. After he had descended from heaven and made the first Ainu he staid on earth with him for a very long time, and taught him and his children how to hunt and get a living. While in the world he lived just as the Ainu did and dressed in the same kind of clothing as they wore. When he had finished all that had been given him to do he returned to heaven. Before setting forth,

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'The divine Aioina is called Ainu-rekguru by some, i.e. "a person smelling of Ainu." This is the way he came by this name. After he had descended from heaven and made the first Ainu he stood on earth with him for a very long time, and taught him and his children how to hunt and get a living. While in the world he lived just as the Ainu did and dressed in the same kind of clothing as they wore. When he had finished all that had been given him to do he returned to heaven. Before setting forth,

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however, he quite forgot to divest himself of his earthly garments. On reaching Paradise all the deities came sniffing with their noses, and looking into one another's faces said, "Oh, dear, what a strong smell of Ainu there is! Whence can it come?" On making a closer search for the cause they found it to come from Adam who had still his earthly garb on. He was therefore required to go back to earth and divest himself of his garments. After he had done so the smell of the Ainu departed from him!'

Notwithstanding the above folklore, however, there are a few who say that the name Aidzu (and this word means 'the Ainu before') is not derived from Ainu, but Ainu, on the contrary, from it. But this is most certainly, on philological grounds, to be rejected.

Many people tell this race by the term Aidzu and this word is sometimes used by the people themselves. When they use it, however, it is not employed as a racial designation but simply as the vocative case as when calling one another. Their name is unanimously 'Ainu.' The women are rightly called Ainu-ssin as I have already pointed out, though sometimes the vulgar term Ai-wako (Jap.: "female child") is heard. Some call both men and the married descent mi-shonoi-d ove. Like wise do it is of Japanese origin.

Thus the people know themselves as Ainu, and this word may be said to mean by derivation "The Men," the root being Inaw, "to think." It is used to distinguish any member of the Ainu race. It is an Ainu man. The woman is called Mi-Ainu, &c. "Female Ainu" as stated above. The name at once carries our thoughts away from the brute creation to a higher sphere and places the Ainu, not among the dogs of the earth, but among the unfurred "men" of the Greeks, a name which is said to mean by derivation "those who look upwards," implicating man as a religious being, which the Ainu most assuredly is.

Through at one time very numerous, at the present moment (1921) their number but 15,369 souls in Hokkaido, 7,155 being males and 8,214 females; a thousand and fifty-nine more ofes than Ks. In Saghalien there are only 1,600 of them left.

Referring again to the origin of this race I will quote the following traditions about it:

'When God in the beginning made man He formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old, his back bends in the middle.'

Another story is:—

'After this world had been created and put in order, God made many herbs and trees to grow out of the ground. When this had been done He proceeded to make man. In forming him He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man becomes very old his back bon is like an ancient tree; yet, it sometimes bends so much that he becomes as stooping as a deer.'

During my sojourn among this people I have sometimes heard the men and women call upon another such bad names as 'crooked-back,' 'aged, mangy deer,' and so forth. When I heard the above legend I was better able to see wherein the sting lay.

Another very curious story of man's origin runs as follows:—

'When God was in the act of making

however, he quite forgot to divest himself of his earthly garments. On reaching Paradise all the deities came sniffing with their noses, and looking into one another's faces said, "Dear, dear, what a strong smell of Ainu there is! Whence can it come?" On making a closer search for the cause they found it to come from *Aioina* who had still his earthly garb on. He was therefore requested to go back to earth and divest himself of his garments. After he had done so the smell of the Ainu departed from him!'

Notwithstanding the above folk-lore, however, there are some who say that the name *Aioina* (and this word means 'tradition bearer') is not derived from Ainu, but Ainu, on the contrary, from it. But this must certainly, on philological grounds, be rejected.

Many people call this race by the term *Aino* and this word is sometimes used by the people themselves. When they use it, however, it is not employed as a racial cognomen but simply as the vocative case as when calling one another. Their name is unmistakably *Ainu*. The women are rightly called Mat-ainu as I have already pointed out, though sometimes the vulgar term *Me-no-ko*, (Jap.: "female child") is heard. Some call both men and their mixed descent mentioned above. Like *me·no·ko* it is of Japanese origin.

Thus the people know themselves as *Ainu*, and this word may be said to mean by derivation "Thinker," the root being *Yainu*, "to think." It is used to designate any member of the Ainu race. It is an Ainu man. The woman is called *Mat-ainu*, *i.e.* "female Ainu" as stated above. The name at once carries our thoughts away from the brute creation to a higher sphere and places the Ainu, not among the dogs of the earth, but among the *anthropoi* "men" of the Greeks, a name which is said to mean by derivation "those who look upwards," indicating man as a religious being, which the Ainu most assuredly is.

Though at one time very numerous, at the present moment (1921) they number but 15,369 souls in Hokkaido; 7,155 being males and 8,214 females; a thousand and fifty-nine more *shes* than *hes*. In Saghalien there are only 1,600 of them left.

Referring again to the origin of this race I will quote the following traditions about it:

'When God in the beginning made man He formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old, his back bends in the middle.'

Another story is:—

'After this world had been created and put in order, God made many herbs and trees to grow out of the ground. When this had been done He proceeded to make man. In forming him He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man becomes very old his back bends like an ancient tree; yet, it sometimes bends so much that he becomes as stooping as a deer.'

During my sojourn among this people I have sometimes heard the men and women calling one another such bad names as 'crooked-back,' 'aged, mangy deer,' and so forth. When I heard the above legend I was better able to see wherein the sting lay.

Another very curious story of man's origin runs as follows:—

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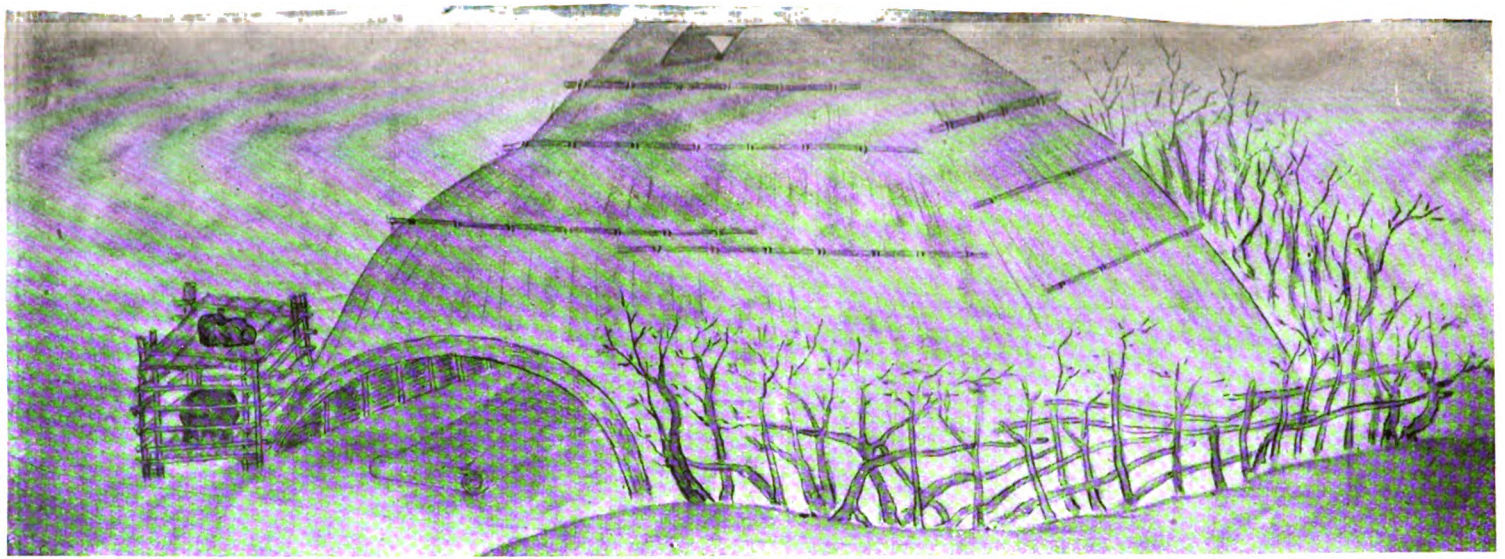
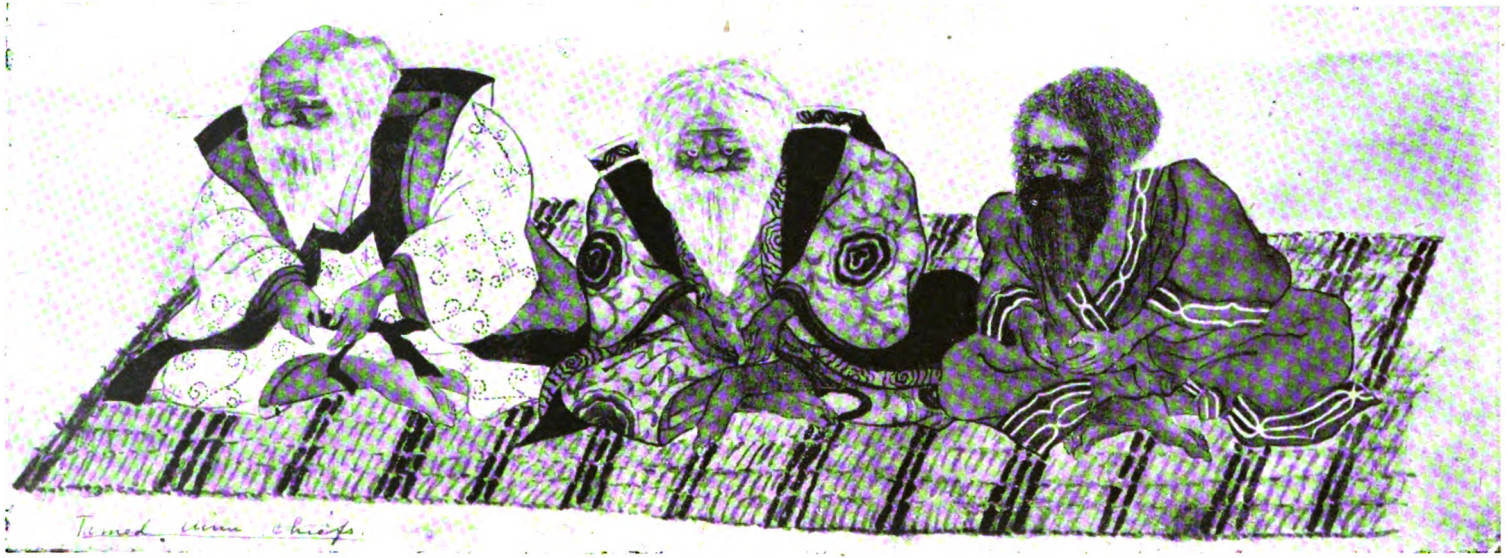


AINU HUT BUILT OVER A JUT



AINU CHIEFS

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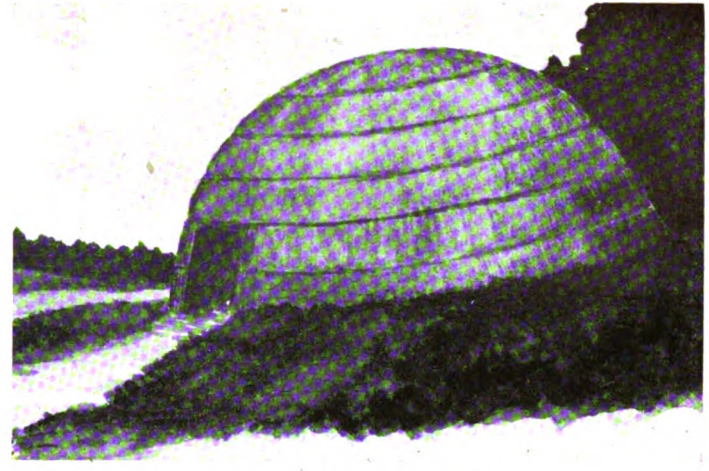
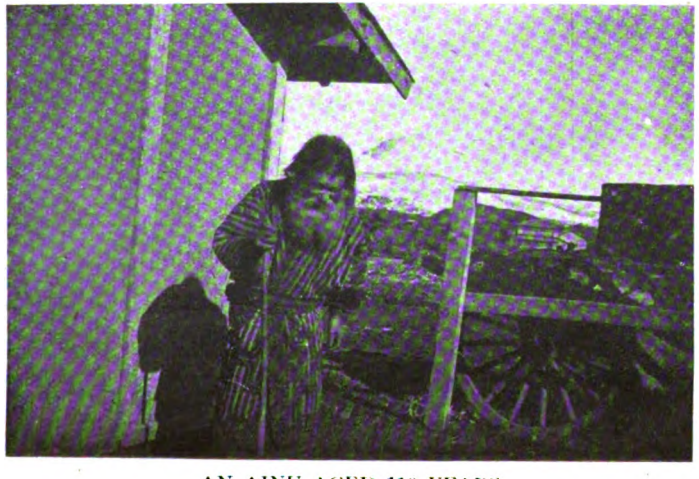
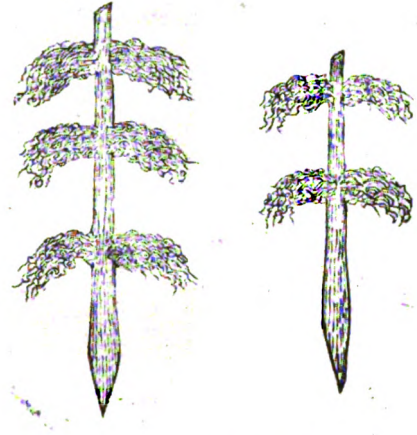
AN AINU HUT AT USU (winter)



AN AINU PIT-DWELLINGS



AN AINU AGED 110 YEARS



SACRED AINU FETICHES

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the first man, and had nearly finished His task, it happened to be necessary for Him to unexpectedly return to heaven on important business. Before setting out He called an otter which happened to be near by at the time and told him that He was going away, but would quickly send another deity to finish the work He Himself had already begun, and he (the otter) was to deliver a message to him explaining what to do. Now, although this animal said he would deliver the message without fail, he grew careless, and did nothing but amuse himself by going up and down the rivers catching fish and gorging himself with their flesh. So intent was he on his fishing that he entirely forgot the message God gave him to deliver; yea, the otter forgot all about it. This is why the first man was made so imperfect. As a punishment for this delinquency and astonishing forgetfulness God inflicted a bad memory on the otter, yea, He took his memory completely away. This is why no otter can now remember anything.'

Such are some specimen samples of Ainu lore respecting their origin. They tell us nothing whatever as to whence they came in the beginning and speculation on the matter is useless here.

As to the language of this people, this is not the place to enter into any discussion on this matter. Although there are certain root affinities between ancient Japanese and Ainu, yet grammatically speaking, the Ainu language has no general affinity with present-day Japanese. Let it suffice to say here that the Ainu language seems to connect the Ainu forefathers with the Aryan stock of the human family, while much that is looked upon as pure Japanese turns out to be Chinese. Yet, in some things the Japanese are unwittingly using Ainu every day of their lives. Fundamentally speaking I would say, if asked, that Japanese and Ainu differ in many respects as much as "chalk" differs from "cheese" (if I may be pardoned a homely yet trite expression), both in vocabulary and construction.

Concerning the Pit-Dwellers and Causes of Ainu Decrease

The Ainu are not regarded by many as the only aborigines of Yezo, for they quote a tradition which speaks of a race of dwarfs who lived upon this island before they themselves did, and whom they exterminated. All that is now left of them are the pits in which they, it is said, used to dwell. There are no native place-names in Yezo other than Ainu, as there surely would have been had another race of men lived here; all are pure Ainu. The *Tsuchi-gumo*, *i.e.* 'earth spiders,' already mentioned were, as the name implies, dwellers in pits. The Hokkaido Ainu name for such was *Moropok-guru* or *Moropok-un-guru*, which means 'people who lived below.' The Saghalien Ainu name was *Toche-un-guru*, and this means 'dwellers in earthen houses.' It has been supposed by some that these pit-dwellers were not Ainu. But I am sure such was not the case. In Hokkaido and Saghalien alike such dwellings were used by the Ainu for winter use only. Even at the present time some are in use on the west coast of Saghalien, while there are numerous remains in Hokkaido. Some may be seen even at Sapporo itself. The people say that they do well enough for the cold winter months, but are very unhealthy during the warm season, which one can will conceive. There can be no doubt indeed as to such dwellings being unhealthy, for of those 300 natives

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the first man, and had nearly finished. This task, it happened to be necessary for Him to unexpectedly return to heaven on important business. Before setting out He called an otter which it proved to be near by at the time and told him that He was going away, but would quickly send another deity to finish the work He Himself had already begun, and He (the otter) was to direct a message to him explaining what to do. Now, although this animal said he would deliver the message without fail, he grew careless, and did nothing but amuse himself by going up and down the rivers catching fish and carrying them in his sharp claws. So time went on in this fishing that he entirely forgot the message God gave him to deliver; yea, the otter forgot all about it. That is why the first man was made so imperfect. As a punishment for this dilatoriness and astonishing forgetfulness God inflicted a bad memory on the otter, yea, He took his memory completely away. This is why no otter can now remember anything.

Such are some specimen samples of Ainu legends that origin. They tell us nothing whatever as to whence they came to the Ainu and speculation on this point is useless.

As to the language of this people, this is not the place to enter into any discussion on the matter. Although there are certain Turkish and Mongolian analogies and affinities, yet practically speaking the Ainu language has no [illegible] with any known tongue. But it is evident to any one that the Ainu [illegible] of the Ainu [illegible] of the [illegible] and [illegible] to be [illegible]

pro-unutterably using Ainu every day of their lives. Fundamentally speaking I would say, if asked, that Japanese and Ainu did in many respects [illegible] as "[illegible]" did to [illegible]. If I may be permitted a [illegible] yet this explanation, both in vocabulary and construction.

Concerning the Pit-dwellers and Curious Old Stone Remains

The Ainu are not regarded by many as the only aborigines of Yezo, for they speak a tradition which speaks of a race of dwarfs who lived upon this island before they themselves did, and whom they exterminated. All that is now left of them are the pits in which they, it is said, used to dwell. There are no native [illegible] in Yezo other than Ainu, as there would have been had another race of men lived here; all are pure Ainu. The Koro-pok-guru, i.e. "earth tent people" already mentioned were, as the name implies, dwellers in pits. The Hokkaido Ainu name for such was Ai-no-pok-guru or Ainu-koro-pok-guru, which means "people [illegible] below." The Sapporo Ainu name was Te-kew-guru, and this means "dwellers in earthen houses." It has been suggested by some that these pit-dwellers were not Ainu. But I am sure such was the case. In Hokkaido and Saghalien [illegible] dwellings were [illegible] the Ainu for winter use only. [illegible] pits are [illegible] in use on the west coast of Saghalien, while there are [illegible] in Hokkaido. Some [illegible] at Sapporo. The people say that they [illegible] for the cold winter months but are very unhealthy during the warm season, which one can well come to. There can be no doubt in the mind as to such dwellings being [illegible] of those [illegible] natives

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brought from Sakawa by the Japanese Government in the year 85[illegible], when they placed upon the island of Hachijo of Nemuro, not one is left. They died from consumption and only the remnant of the race is said to be on the Island of Yezo. An interesting feature of the case is the "Ainu-Ainu" talking [illegible] as Aborigines "[illegible]," owing to this reference to the Ainu as a race of dwarfs who die if they leave their own land and to the Ainu having moved about in the dark ages of Japan continent. The Japanese have taken up the story and call it a supposed extinct race Aborigines "third-people." There is no evidence, however, such as bones and other human remains, to substantiate this. And we can hear of no Ainu in Japan outside of Yezo. The Ainu legend regarding these people will in [illegible] to the sole authority for the paragraphs. It runs thus:—

"In very ancient times a race of people who dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one petasos leaf. When they went to catch herrings they used to make boat by sewing the leaves of aaza together. They always caught the fish with a hook. If a single herring was caught it took all the strength of the men of five boats, or even ten sometimes, to haul it and drag it ashore, while whole crowds were required to lift it with their clubs and spears. Yet, strange as it may appear, these diminutive men used to kill even great wild deer.

The petasos grows to a great size in Hokkaido in some localities. The largest I remember having measured was four feet one inch across, and the length of the stem was a good bit more than five feet. The stem is often described and it is not at all bad as a simile. It is called Fuki by the Japanese who eat it.

"And as time [illegible] Ainu were driven [illegible] all over Japan. They may [illegible] people the whole of the mainland, including Mount Fuji itself, are [illegible] by Ainu origin and prove it is said to have been there in ancient days so closely as Gods [illegible] and places in Japan prove the Ainu occupation. Moreover, relics of [illegible] are now to be found in the Japanese museums such as were in use by the Ainu a few years ago. It may be remarked here that some of the names of places in Japan, especially in the Ainu region, appear to be of Ainu origin. Some of the old [illegible] pit-dwellings were such as the inhabitants of Shikotan built for themselves, and must have been very dark and stuffy. They had several compartments. It is said that the passages connecting the rooms were so narrow that there was not room for two people to pass one another. No wonder they were [illegible]! Besides the old quasi prehistoric dwellings now mentioned there are many specimens of the stone age to be found in Hokkaido. Undoubtedly they were used by the Ainu, and, with them, the stone age is not so very far behind. Some Japanese do not realize that there was a race of people in Hokkaido before the Ainu came here, as some would have us believe. There is evidence to show that Japan was used first in [illegible] ago.

That the Japanese also in olden times used stone implements is seen from the following quotation from their oldest book—the Kojiki. "When His August Majesty made his progress and reached the

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brought from *Shumushiri* by the Japanese Government in the year 1874, whom they placed upon the island of Shikotan off Nemuro, not one is left. They died from consumption and only the remains of their earth dwellings are now to be seen. The Ainu have of late years misunderstood the name Koropok, "beneath," taking it as meaning the same as *Korokoni*, "petasites"; and, owing to this mistake have conjured up a race of dwarfs who dwelt under these large leaves somewhat as the African dwarfs moved about in the dark forests of that continent. The Japanese have taken up the story and call this supposed extinct race *Ko-bito*, "litttle people." There is no evidence, however, such as bones and other human remains, to sustain the idea. And we can hear of no *Ko-bito* language other than Ainu. The Ainu legend regarding these people which I now quote is the sole authority for the presumption. It runs thus:—

'In very ancient times a race of people who dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one petasites leaf. When they went to catch herrings they used to make boats by sewing the leaves of *sasa* together. They always caught the fish with a hook. If a single herring was caught it took all the strength of the men of five boats, or even ten sometimes, to hold it and drag it ashore, while whole crowds were required to kill it with their clubs and spears. Yet, strange as it may appear, these divine little men used to kill even great whales.'

The petasites grows to a great size in Hokkaido in some localities. The largest I remember having measured was four feet one inch across and the length of the stem was a good bit more than five feet. The stem is eaten after being well salted and is not at all bad as a stop-gap. It is called *fuki* by the Japanese who also eat it.

In olden times the Ainu were scattered all over Japan. Very many place-names throughout the whole of the mainland, including Mount Fuji itself, are undoubtedly of Ainu origin and prove this race to have been there in ancient days as clearly as Chichester and other places in England prove the Roman occupation. Moreover, relics of the age now to be seen in the Japanese museum are such as were in common use among the Ainu a few generations ago. It may be remarked here that some of the names of places in Siberia, especially in the Amur region, appear to be of Ainu origin. Some of the old Ainu pit-dwellings were such as the inhabitants of Shikotan built for themselves, and must have been very dark and stuffy. They had several compartments. It is said that the passages connecting the rooms were so narrow that there was not room for two people to pass one another. No wonder they were unhealthy! Besides the old quasi-prehistoric dwellings now mentioned there are many specimens of the stone age to be found in Hokkaido. Undoubtedly they were used by the Ainu, and, with them, the stone age is not so very far behind. Stone implements do not mean that there was a race of people in Hokkaido before the Ainu came here, as some would have us believe. There is evidence to prove early Japanese used flint implements also.

That the Japanese also in olden times used stone implements is clear from the following quotation from their oldest book—the *Kojiki*. "When His Augustness made his progress and reached the

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great cave of Osaka, the *Tsuchigumo*, (earth spiders) with tails, eighty bravoes, were in the cave awaiting him. So then He commanded that a banquet be bestowed upon the eighty. He set eighty butlers, one for each of the bravoes, and girded each of them with a sword, and instructed the butlers, saying, 'When ye hear me sing strike simultaneously.' The song he sang by which he made clear to them to set about smiting the Earth-spiders ran :—

> "Into the great cave of Osaka people have entered in abundance; they are there. Though people have entered and are there in abundance, the children of the augustly powerful warriors will smite and finish them with their mallet-headed swords—with their stone mallet swords ; the children of the augustly powerful warriors with their mallet-heads—with their stone-mallets, would now do well to strike."

Having thus sung, they drew their swords, and simultaneously smote them to death." And the nex tparagraph tells us that "having thus subdued and pacified the savage deities and exterminated the unsubmissive people the Emperor dwelt at his palace and ruled his empire."

I once had in my possession a simple iron bar about four feet long with three notches filed in it. I was told by the giver that the notches meant that three men had been knocked on the head with it and killed. As soon as I heard this I returned the thing. The giver could not understand why I refused to keep such a splendid heirloom! The poor fellow was killed by a bear later and the bar was, I suspect, put into his grave with him.

That the two races, the Japanese and Ainu, were not on friendly terms at the beginning is proved by oral tradition as well as the ancient Japanese records. And even at the present day there is much racial prejudice to be sometimes met with on both sides. Besides reading of massacres in olden times we are told of many hard contested battles fought between the two peoples. There are quite a number of mounds or barrows to be seen in northern Japan which are said to contain great heaps of the bones of the unfortunate Ainu who were slain in battle there. We read that the aborigines made very determined resistence against the invaders for many centuries after they had established themselves in Yamato, and about Kyoto, and we can well believe this to have been so. The Ainu were a brave race and very fierce withal. In the year A.D. 720 they are said to have made so strong an attack on the Japanese as to render it necessary to call out the soldiers of no less than nine provinces to keep them back. In the end, however, they were thoroughly checked in an assault on the Japanese stronghold and driven back to the north of Sendai.

Records inform us that in the year A.D. 776 many of the Ainu chieftains about the northern barriers, which barriers were ever pushed back, made a great assault on their hereditary foes. They fiercely attacked a fort near Sendai and were so determined in their efforts that they at last took it with all the munitions and supplies stored there. Moreover, they killed the commandant and nearly all the garrison, and spread terror right and left throughout the country as far south as Tokyo, at that time called Yedo. Many terrible battles were fought both on land and sea, the victory sometimes resting on one side and sometimes on the other. But in the 9th century the terrible age-long

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great cave of Oda, the Tengu-yama, Earth-spider, with eight eyes, is very fierce in the cave-entry him. So then He commanded that a lamp it be found up in the night. He explained Daikoku can for each of the journey, and gird it and of them with a sword and instructed the butlers, saying: "When ye bear me aside into the night, then softly sing ye the song by which he is driven to flee away." Then to each butler the Deity said:—

"Into the great cave of Oda-yama people have entered in advance; they are in no [illegible] people have entered and are there in order to kill the earth-spider of the cave and [illegible] work [illegible] with their swords and [illegible] [illegible] [illegible] of the cave-entry with their [illegible] would now do well to strike."

Hearing this song, they drew their swords and simultaneously struck them to death." And the next morning [illegible] us that "having thus subdued and pressed the enemy down at once mastered the tumultuous people and [illegible] completed it by peace and settled his conquest."

I once had in my possession a sample from her about four feet long with many notches cut in it. I was told by the giver that it was used at that time men had been sent on the road with it and I liked. As soon as I knew this I returned the [illegible]. The giver could not understand why I refused to keep such a splendid heirloom. The poor fellow was [illegible] by a bear in the fall the year was, I suspect, [illegible] into his grave with him.

[illegible] the two years, the pleasure and [illegible] was not on [illegible] terms at the

b [illegible] is preserved by oral tradition as [illegible] the ancient Japanese. And even at the present day there is much ritual peculiarities to be seen there not with on both sides. Besides worship of mere in old times a wooden bowl of many kind cord called [illegible] for [illegible] between the two people. There are quite a number of mountains or barrows to be seen in northern Japan which are said to contain great heaps of the bones of the vanquished Ainu who were slain in battle there. We read that the ainu [illegible] were very [illegible] and [illegible] against the invaders for many months after they had established themselves in Yamato, and about Kyoto, and we can well believe this to have been so. The Ainu were a brave race and were [illegible] free will. [illegible] A.D. 720 [illegible] said to have been so strong an adversary to the Japanese as to render it necessary to call out the soldiers of no less than nine provinces to keep them in check. In the end, however, they were thoroughly defeated in an assault on the Japanese at [illegible] on the [illegible] and [illegible] a month of September.

Records inform us that in the year A.D. 774 many of the Ainu obtained [illegible] and the north in barbarous, which branches were ever marched back, made a great [illegible] and [illegible] [illegible] [illegible]

conflict was brought to a close. The victory resting with the Japanese. In the year 859 a civil war broke out among the Ainu, and this was followed then but when there was again in 893 they were dealt with comparatively case. Since that time they have been a thoroughly subdued people. Some of the chiefs who submitted became Japanese daimyo and doubtless there were many intermarriages continually going on among them. There are indeed in the whole traces of this mixture to be seen readily throughout the Japanese Empire.

In considering the causes of Ainu decrease there are several reasons to be given. In olden times there were the continual battles which were being waged against the Japanese, as well as those which ensued upon the migrations of the Ainu and so made them blood to death. This

[illegible]

[illegible]

[illegible]

conflict was brought to a close, the victory resting with the Japanese. In the year 855 a civil war broke out among the Ainu, and this so weakened them that when they rose again in 878 they were dealt with with comparative ease. Since that time they have been a thoroughly subdued people. Some of the chiefs who submitted became Japanese daimyo and doubtless there were many intermarriages continually going on among them. There are indeed ineffaceable traces of this mixture to be seen today throughout the Japanese Empire.

In considering the causes of Ainu decrease there are several reasons to be given. In olden times there were the continuous battles which were being waged against the Japanese; then there were the internecine misunderstandings which caused tribe to fight against tribe and so made them bleed to death. This clan hatred has not yet wholly died out, for I myself have more than once met with it and been refused hospitality in one district because I came from another. Then there are some 2,300,000 Japanese here now, and these are pushing the Ainu greatly, who, it seems, are unable to progress with them. They have also had to come down from being fish and meat eaters to being vegetarians. They are weak and down and out as a race and there has been too much intermarriage between blood relations. They have known nothing of medicine and hygiene. There is a good deal of child mortality and many die of consumption yearly. Altogether, as a race they are doomed. Their dwellings are not fitted for the preservation of health. It is sad to see them die out, but it is inevitable; and in their disappearance the Japanese are losing assets, I believe.

Hokumei no-
U-o to naritaki,
Atsusa kana!

Would I were a fish
In the North Sea—
Oh what heat!

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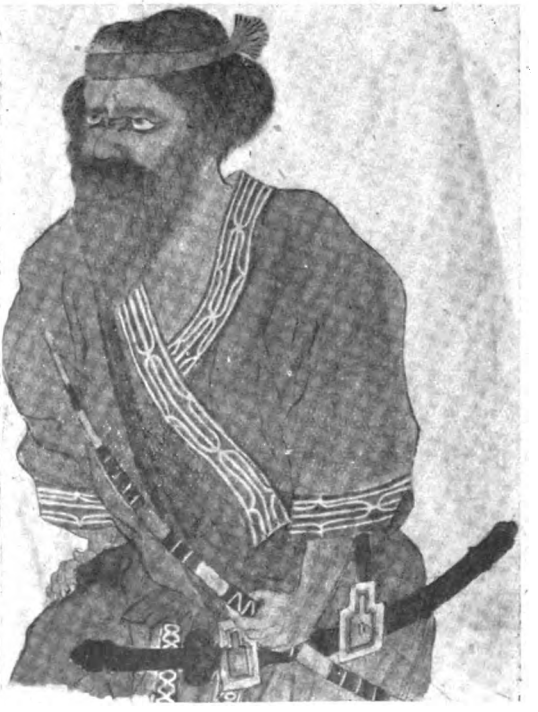
ONE OF USU'S BEAUTIFUL BAYS

AN AINU TAKING A RIDE



AN ANCIENT AINU WARRIOR

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MT. DIAMOND, KOREA

UMI-KONGO, KOREA

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THE ANGLO-JAPANESE ALLIANCE AND SUNDRY ACCESSORY TOPICS

By Dr. R. FUJISAWA

PROFESSOR IN THE IMPERIAL UNIVERSITY, TOKYO

Contradiction Period

HISTORY shows that after a long and calamitous war there is usually a period of a generation or thereabouts, during which the very senses of mankind are benumbed and human intelligence is utterly baffled by the complexity and confusion of problems involving innumerable factors both unknown and unknowable. Such a period is summarily characterised by what may perhaps be called the eclipse of tendencies, whereby, to the word tendency is given the meaning which appears to have been in the mind of Buckle, when he said: "The real history of the human race is the history of tendencies which are perceived by the mind, and not of events which are discovered by the senses."

There was such a period after the Thirty Years' War, which saw its end in the Peace of Westphalia of 1648. Another such period is to be found in the sequel to the Napoleonic War which was closed by the Congress of Vienna of 1814-5. It seems likely that, in the years we are now living, future historians will discover the beginning of a period belonging to the same category. We who live within such a period are, in spite of our best intentions, merely wriggling and squirming without knowing our own whereabouts and what we are really doing. All our efforts nowadays, whatever may be their purpose, may fitly be compared to a ship's struggle against a hurricane in an unknown sea with damaged rudder and exhausted crew. The cardinal feature of such a period is the manifold contradictions and diverse incongruities in thought and doings. On this account, I propose to call such a period a *contradiction period*.

A noteworthy characteristic of the mentality which prevails during a contradiction period is to be found in giving undue importance to the transitory Present at the expense of almost ignoring the irrevocable Past in thinking out the perfidious Future. The ephemeral Holy Alliance was the crystallized product of the best brains of the days of Metternich for ensuring the peace of the world. When this league was started by the sovereigns of Russia, Austria and Prussia, and soon afterward joined by all the other European sovereigns except the Pope and the British Prince Regent, surely it must have had a very millennial appearance. Its fate furnishes an instructive example of the contradictions just spoken of. We shall all no doubt be wise after the event; let us give due weight to the Past so that we may be, even if only just a little, wise

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THE ANGLO-JAPANESE ALLIANCE AND RECENT SOCIETY TOPICS

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before the event. Keeping in full view the capabilities and limitations of a prophet, we feel disposed to concur with Lord Byron and say: The best of the Prophets of the Future is the Past.

Another feature, no less noteworthy, of a contradiction period, is the lack of a thorough love of truth. On the other hand, it may be deemed, as Italian said, a symptom of wanting a thorough love of truth, when we overrate, as much as when we overlook, the difficulties we deal with. There is some trace of both logic and truth in the saying that everybody's business is nobody's business. To talk of right, justice and fair play either in the abstract or with reference to an out-of-the-way some body, is everybody's business; but no sooner does it concern one's own self either directly or indirectly, than the whole affair becomes nobody's business. The secret of making such a metamorphosis appear apparently reasonable or screening it from criticism, is to be found in overrating or overlooking, following the dictates of circumstantial convenience and flexibility, the difficulties which, properly speaking, should be squarely dealt with instead of being evaded. It is a singular fact that the overrating or overlooking just spoken of is not due to some one's will but takes place as a natural course of events within a contradiction period. Indeed this phenomenon may be looked upon as an example of the very contradiction itself.

It is an inherent characteristic of a contradiction period that, once in a while, we hear that the world is slowly returning to sanity. The repetition, now and then, of the same talk, seems to suggest the hope of returning to sanity rather than the tangible reality of having made some progress in this direction. Otherwise, the process of returning to sanity seems to be taking place, indeed, very sluggishly. And I believe such is actually the case. The very fact that we have to return to sanity sooner or later, betokens that the world, nowadays, lacks at least something of sanity, if our own vanity forbids us to call ourselves insane. That self-contradiction is a symptom of unsoundness of mind is equally true in the case of the world's mentality as in the case of an individual patient.

The foregoing observations show that we have still to live many a long weary year before the world returns to sanity when we shall be through the present contradiction period. However, viewed from a larger standpoint by giving a new turn to our ways of thinking, a contradiction period is merely a tiny link in the endless chain of eternity. Now there may be eddies, counter-currents, under-currents, cataracts and whirlpools in a river, but the steady flow of the stream is ever onward towards the unknown sea. Just so it is with the course of the history of mankind. Only we, who are breathing the languid atmosphere of a contradiction period, are so confounded that we do not ourselves know in which direction and whereto we are unconsciously drifting. All we can most profitably do under such conditions, is to get rid ourselves as much as possible of biases and prejudices and, in particular, of the predisposition to view everything as beginning anew from the Treaty of Versailles. Keeping in full view the truism that history may or may not repeat itself, we ought to give more attention to the experience and lessons of the irrevocable Past and to do our best to free ourselves from being absorbed in the transitory Present in

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order to get a glimpse, however hazy, of the perfidious Future.

The Background of the Anglo-Japanese Alliance

That the Anglo-Japanese Alliance is more like a friendship between two individuals than an alliance in the usual sense of the word, was, I hope, convincingly elucidated in my previous article. Now, paradoxical as it may sound on first hearing, nevertheless, it is true that, not seldom, a friendship owes its origin to some unfriendly, adverse incident, or even life or death struggle. At a critical moment when the two parties concerned are too busily and too earnestly engaged to be thinking of posing for their portraits, is often found the rare chance of recognising each other's naked and true worth. Thus is sown the seed, from which grows the tree, on which will some day blossom the flower of life-long friendship.

A full exposition of the background of the Anglo-Japanese Alliance is to be found in that timely publication "A Diplomat in Japan" by the Right Hon. Sir Ernest Satow. I wish to be allowed to take this opportunity to express our deep-felt gratitude to the author of this breathlessly interesting book for his own, by no means small, share in cultivating the soil, on which flourishes today the friendship uniting the people of the two island empires of the East and the West. As a corroborative sequel to this masterly work, I may perhaps mention "A Staff Officer's Scrap-Book" by General Sir Ian Hamilton, to which the author himself referred on being queried: "Are you in favor of the Anglo-Japanese Treaty being renewed or not?"

Sir Ernest was an eye-witness of the execution on December 28, 1864, of a certain Shimidzu Seiji, one of the actua, murderers of two Englishmen, Baldwin and Bird. After describing in his usual vivid style, how heroically Shimidzu met his death, Sir Ernest makes the following comment: "It was impossible not to hate the assassin, but nevertheless looking at the matter from a Japanese point of view, I confess that I could not help regretting that a man who was evidently of such heroic mould, should have been misguided enough to believe that his country could be helped by such means. But the blood of the foreigners who fell under the swords of Japanese murderers, and the lives which were sacrificed to avenge it bore fruit in later days, and fertilised the ground from which sprang the tree of the national regeneration."

Sir Harry Parkes reached Yokohama, then the seat of the British legation, early in July 1865, as the British representative, to succeed Sir Rutherford Alcock who had been recalled to England the previous year by Lord John Russel, foreign secretary in Lord Palmerston's ministry. In depicting the personality of Parkes, it would be wellnigh impossible to excel the description given by Sir Ernest, which follows: "Sir Harry Parkes came to us invested with the prestige of a man who had looked death in the face with no ordinary heroism, and in the eyes of all European residents in the Far East held a higher position than any officer of the crown in those countries. And whatever may have been his faults and shortcomings, especially towards the latter part of his career, it must be acknowledged that England never was represented by a more devoted public servant, and that Japan herself owes to his exertion a debt which she can never repay and has

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never fully acknowledged. If he had taken a different side in the revolution of 1868, if he had simply acted with the majority of his colleagues, almost insurmountable difficulties would have been placed in the way of the Mikado's restoration, and the civil war could never have been brought to so speedy a termination. He was an indefatigable worker, entirely absorbed in the duties of his post, untiring in his endeavors to obtain a correct view of his surroundings, never sparing himself, and requiring from his subordinates the same zealous assiduity. Of his personal courage I had the opportunity afterwards of witnessing one striking example, and I do not think that his coolness and fortitude in the moment of peril have ever been surpassed by any man not bred to war. He was strict and severe in service matters, but in his private relations gracious to all those who had occasion to seek his help, and a faithful friend to all who won his confidence."

To the eyes of us Japanese, Parkes appeared to be at once rude and arrogant, and occasionally even insolent. It seemed, wherever he went, to be struck terror and dismay. In truth, he often lost his temper and used swearing words in his dealings with Japanese high officials, which Sir Ernest, who nearly acted as interpreter, is elated to translate into Japanese. Sir Ernest tells an interesting anecdote on page 309 of his book. On December 21, 1868, a great discussion took place at the Legation in Yokohama, in which Kido spoke very reasonably, and Sir Harry fiercely, until he unfortunately lost his temper over the arguments used by Kido, and made use of very violent language such as, Sir Ernest, says, he did not care to report. Sir Harry, on being told by Sir Ernest that he might have hurt Kido's feelings, declared that he would have Kido to breakfast the next morning, and begged Sir Ernest to write him as polite a note of invitation as possible.

When I was a boy in my teens, I think it Parkes was the man to be most hated for the sake of my beloved country. Even to this day, whenever I happen to pass by the Naval Position in Ginbancho overlooking the shore overgreen of the of Shiba, I recall a peculiar pitiful sensation making my dog-like conviction that here lives a man with the name of Parkes who finds his pleasure and luxury in brutalizing the country to which he is accredited. As I grew older, somehow, it gradually dawned on my mind that in the end Parkes might not be so wicked as he was represented to be. Later on, I thought, after all he might be an angel in the disguise of a demon. And now after the lapse of many years, when he is no more, I know positively that it was he who laid the not diplomatic edifice and erected a fine but something else which contributed, in no small measure, to the wonderful progress which, we are often told, Japan made in the short interval of half a century. Indeed, in certain aspect, he himself did his own part in transforming the old feudal Empire into a world power of to-day. His rudeness and occasional loss of temper were merely a side aspect of his naked frankness and his real goodwill hid by his deep in the bosom of his heart. It was he who prepared the morality of Lord Beaconsfield for writing the immortal letter to which I shall shortly allude.

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When I was a boy in my teens, I thought Parkes was the man to be most hated for the sake of my beloved country. Even to this day, whenever I happen to pass by the British legation in Gobancho overlooking the serene evergreen castle of Chiyoda, I recall a peculiar painful sensation, underlying my deep-felt conviction that here lives a man with the name of Parkes who finds his pleasure and luxury in humiliating the country to which he is accredited. As I grew older, somehow, it gradually dawned on my mind that, in the end, Parkes might not be so wicked as he was represented to be. Later on, I thought, after all, he might be an angel in the disguise of a demon. And now after the lapse of so many years, when he is no more, I know positively that it was he who taught us not diplomatic etiquette and courtesies but something else which contributed, in no small measure, to the wonderful progress which, we are often told, Japan made in the short interval of half a century. Indeed, in certain aspect, he himself did his own part in transforming the old feudal hermit nation into the world power of to-day. His rudeness and occasional loss of temper were merely a side aspect of his naked frankness and his real goodwill which lay hidden deep in the bosom of his heart. It was he who prepared the mentality of Lord Beaconsfield for writing the memorable letter to which I shall presently allude.

I have to add that Sir Harry's apparent rudeness was more than compensated for by Lady Parkes' genial and amiable person-

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ality. Japan owes her very many good things which she did during her comparatively short stay in Japan through the intermediation of her Japanese lady friends. I think the debt Japan owes to her has never been hitherto acknowledged. I state this on the authority of a venerable old lady who, I believe, is the only one still living among the few intimate Japanese friends of Lady Parkes.

Sir Ernest says that Japan owes to Parkes a debt which she can never repay. Perhaps it is true, but this ought not to imply the lack of will on her part to repay. Sir Ernest adds that this debt has never been fully acknowledged. On this point, I differ from this sympathetic well-wisher. Perchance Sir Ernest may be right so far as the so-called garrulous minority among ourselves are concerned. They are the people who are born to be perfectly indifferent to such esthetic matters. They are the people who can never rise above the vulgarities of impromptu give and take. In the above, I was not speaking for myself alone. I have only acted as the spokesman of the overwhelmingly large, taciturn majority of our conntrymen, in fully acknowledging the debt and gratitude we owe to the at one time dreaded Sir Harry Parkes.

An early glimpse of the Anglo-Japanese Alliance is to be found in a private letter written by Disraeli in 1875, given on page 438 of the fifth volume of "The Life of Benjamin Disraeli" published last year by Murray. This letter, which refers to the anxious negotiation between England and China arising out of the murder of a British consular official, is given in full below.

"Hughendon Manor, September 27, 1875—I have taken a step in diplomacy which I am sure never was taken before. I have induced the Japanese Minister in England to telegraph to his Government urging them to offer their mediation in the event of serious difficulty arising between China and England, and to declare that if China will not accept that mediation, and act upon it, Japan will join England against her, and place a Japanese contingent under the orders of any British forces employed by us against the Celestial Empire. I know not why Japan should not become the Sardinia of the Mongolian East. They are by far the cleverest of the Mongol race. Now you know one of the greatest secrets of State going!"

The above letter shows with what imaginative insight akin to inspiration Disraeli had grasped the vital rudiments of Far Eastern development. Although such an insight is the rare and peculiar gift of a few of the British statesmen, I cannot help reflecting on the possibility of Parkes' having had some share in influencing Disraeli to think in such a vein.

George Earle Buckle, the editor of the Life of Disraeli, adds: "Hence it appears that, only ten years after Japan had definitively started on the path of progress, Disraeli recognised her great qualities and possibilities, anticipated that she would become the Sardinia of the Mongolian East, and proposed common action between her and Great Britain on behalf of their common interests in that region, thus initiating a policy which culminated, thirty years later, in the Anglo-Japanese Alliance."

It may be observed *en passant* that the Japanese Minister at the Court of St. James in 1875 was Kagenori Ueno who was succeeded by Arinori Mori in 1879.

Let us now throw a glance at what may perhaps be called affinity in character

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between the Scotch people and the Japanese people, which can date from a small measure toward conveying the ground on which it is Angle-Japanese Alliance is firmly and everlastingly rooted. This auspicious occasion was symbolized by the luncheon ceremony which took place in the University of Edinburgh on the memorable twentieth of May, 1922. On that occasion the honorary degree of Doctor of Laws of the most honoured University of the Scotch Capital was conferred on the Crown Prince, upon the completion of his visit to the country. I had the feeling that to the present Emperor Hirohito, then Prince Regent, the same honor was conferred.

The following words are quoted from the address of the Dean of the Faculty of Law on this occasion: "... We are proud to claim an intellectual relationship of close character with a country [illegible] the audience which now links the two islands From [illegible] for we have long had a Japanese contingent among our undergraduates, while we have sent some of our most distinguished graduates to fill the Western and eastern chairs in your Universities. In the rapid transition from a feudal state to a world Power of the first rank, rendered by in areas in industry and commerce, Japan has known how to combine the ideas and discoveries of the present age with the fundamental virtues of the old order. She has [illegible] her characteristic qualities, her loyalty and self-sacrifice, her love of the gay and beautiful, and her respect for skill in those arts which serve to refine and [illegible] man's life."

The Vice-Chancellor of the University, Principal Sir A. [illegible] Lewis, of whom I am proud to [illegible] one of the old people, performed the ceremony. Anticipating the reader's permission, I take the liberty of quoting his address in full: "In coming to the University of the capital of Scotland, your Imperial Highness is assured of a most cordial welcome. The University is not simply a School in the sense of learning and research. It is a cosmopolitan centre to which students resort from all parts of the world. And we are all the prouder now to enrol among our graduates the future ruler of Japan, because there have been in the past many links between this University and the University of Tokyo. When in the reign of your illustrious grandfather, Japan decided to transplant to her soil the results of Western science, she turned to Scotland as to a kindred land of the spirit with kindred ideals. From Scotland, and especially from the University of which you are now matriculated to be a member, numerous young men went to go as teachers to her own people in their youth. I was fortunate enough to be one of that band. I spent five happy years in your beautiful country, and although nearly forty years have passed since then, my recollection is vivid, not only of the charm of Japan and its people, but of the pleasure which it gave to teach pupils who were so quick to understand and so ready to assimilate and apply what was taught. Several of these pupils have remained my life-long friends. Your country, sir, has repaid her debt to the science of the West by the reputation of her own sons, who have taken their place in the front rank of those who, by their original investigations, enlarge the boundaries of knowledge. In fact, as in other respects, Japan has become a great Power. The alliance between Japan and Great Britain has been tested in the crucible of war. We had

between the Scotch people and the Japanese people, which contributed in no small measure toward cultivating the ground on which the Anglo-Japanese Alliance is firmly and everlastingly rooted. This affinity was most fitly symbolized by the laureation ceremony which took place in the University of Edinburgh on the memorable twentieth of May, 1921. On that occasion the honorary degree of Doctor of Laws of the time-honored University of the Scottish Capital was conferred on the Crown Prince of Japan, the courier of friendship from the flowery Land of the Rising Sun to the picturesque kernel of the British Empire, on which the sun never sets.

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The Vice Chancellor of the University, Principal Sir Alfred Ewing, of whom I am proud to be one of the old pupils, performed the capping ceremony. Anticipating the reader's permission, I take the liberty of quoting his address in full: "In coming to the University of the capital of Scotland, your Imperial Highness is assured of a most cordial welcome. This University is not simply a Scottish home of learning and research. It is a cosmopolitan centre to which students resort from all parts of the world. And we are all the prouder now to enrol among our graduates the future ruler of Japan, because there have been in the past many links between this University and the University of Tokyo. When in the reign of your illustrious grandfather, Japan decided to familiarise herself with the results of Western science, she turned to Scotland as to a land kindred in spirit with herself. From Scotland, and especially from the University of Edinburgh, she attracted to her service various young men to go as teachers of her own receptive youth. I was fortunate enough to be one of that band. I spent five happy years in your beautiful country, and although nearly forty years have passed since then, my recollection is vivid, not only of the charm of Japan and its people, but of the pleasure which it gave to teach pupils who were so quick to understand and so ready to assimilate and apply what was taught. Several of these pupils have remained my lifelong friends. Your country, sir, has repaid her debt to the science of the West by the researches of many of her own sons, who have taken their place in the front rank of those who, by their original investigations, enlarge the boundaries of knowledge. In this, as in other respects, Japan has become a great Power. The alliance between Japan and Great Britain has been tested in the crucible of war. We hail

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her as a partner in maintaining the civilisation of the world; we cherish her friendship for its own sake, and because it is a potent factor in the world's peace. We would wish to send fraternal greetings to the Universities of Japan in thus doing such honour as we may to her Imperial Prince."

The above is only one of many examples of the manner in which our Crown Prince was received in Great Britain. It is absolutely true that the visit of the Crown Prince has no political significance whatever. Only, spontaneously and unconsciously, it has afforded the opportunity of showing that the interests of the two countries are mutually salutary and that the friendship of the two island Empires rests on a bedrock basis of a perfect sentimental harmony between the Japanese and British peoples. Once more may it be repeated that the visit of the Crown Prince has no political significance whatsoever. Indeed, I felt hesitation in speaking of it even this much. Only my conviction, as the result of deep meditation, that it cannot possibly give rise to misunderstandings, however trifling, emboldened me to say as much as I have just said.

It is now more than a quarter of a century since England had sagacity and courage to repose generous confidence in the assumption by Japan of her place among the civilized nations of the world. Abreast of every other nation, and heedless of groundless prejudices and misgivings, then prevalent, England recognized our claim to jurisdiction over her countrymen on our soil and released us from our obligations under former treaties. From that day, we owed England our heartfelt gratitude.

Very often Japan has been thanked for the little service she did during the War for Australia and New Zealand by letting her Navy escort their transports to Europe. Not so often has another aspect of one and the same thing been observed, that it was the existing Treaty which enabled England to concentrate her fleet in the North Sea, without which, we are told, England could not have won the war. This gives an instructive unfolding of a certain aspect of human nature which pays more attention to something direct and visible than to the by far weightier consideration which, however, concerns something indirect and impervious to extemporaneous vision.

If the time ever comes when the British Empire is again in real danger, she may count upon her partner in the Anglo-Japanese Alliance for whole-hearted support, as was actually done in the case of German peril. In this instance, history will assuredly repeat itself.

Before closing this paragraph, I may add that in 1860 Russia made an attempt to obtain possession of Tsushima. A Russian man-of-war proceeded thither, and quietly began to establish a settlement which would soon have constituted a title of ownership had not Great Britain interfered. No doubt Great Britain's own interest prompted her to take such a course of action. Nevertheless, for this intervention, we owe her a debt which, I believe, has never been fully acknowledged. We thank Providence that such a signal proof of the coincidence of the interests of the two countries was given so early when Japan was still an old feudal state with *Daimios* and two-sworded *Samurais*.

The Coming Decade

How the Anglo-Japanese Alliance took form is told in "The Secret Memoirs of

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lar as a barrier in checking the extension of the world; we should have failed in our friendship for its own sake, and because it is a potent factor in the world's peace. We would wish to stand fraternal greetings to the Universities of Japan in these days of such honour as we pay to her Imperial Princes."

The above is only one of many examples of the manner in which our Crown Prince was received in Great Britain. It is already true that the visit of the Crown Prince has no political significance whatever. Only, upon obviously and unmistakably it bore the opportunity of showing that the interests of the two countries are identical and that the friendship of the two island Empires rests on a firmer basis of a popular sentiment than ever between the Japanese and British people. Once more it is recorded that the visit of the Crown Prince has no political significance whatever. It would be absurd in speaking of it even this much. One's conviction, as the result of deep reflection, that it cannot possibly give rise to misunderstandings, however trifling, could not be more emphatically as I have just said.

It is now more than a quarter of a century since Japan had recourse and courage to open negotiations for the assumption by Japan of her place among the civilized nations of the world. Absorbed of every other matter of political or economical importance, Japan has succeeded in establishing her claim to equality with the most powerful nations on our soil and has won our esteem and our friendship. Japan has, in that time, developed her resources to such an extent that she has become a power to be reckoned with in the councils of the world. Her progress has been marvellous, and we owed Japan our sincere gratitude.

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Count Tadasu Hayashi," edited by Andrew M. Pooley in 1915. A succinct and lucid account of it is given on pp. 203-205 of "The League of Nations," Vol. I (1917-1918). Concerning Mr. Pooley, with whom an unexpected chance led me to exchange a few words once at his office and residence at Reinanzaka, I wish to make a few observations. He came to Japan as Reuter's correspondent, and stayed here only for a, comparatively speaking short time. He left Tokyo rather abruptly under unfortunate circumstances due to a regrettable incident in connection with the so-called Siemen's affair which was responsible for the overthrow of the Yamamoto ministry. I have some reason to believe that he has done and is perchance still doing his utmost in magnifying the illusory vision of the so-called swelling chorus of disapproval of Japan by Englishmen living in the Far East. The unfortunate circumstances which led to his abrupt departure from Japan are responsible for the assertion that he is a man who can never err on the side of leniency in speaking of Japan and the Japanese people. That his feeling towards Japan and the Japanese is invariably critical, often hostile, and not seldom venomous, was only to be expected. His book "Japan at the Cross Roads" is a masterpiece of the outburst of virulent ill-feeling in a seemingly fair coloring. The consensus of opinion among all the thoughtful Japanese regrets that the memoirs of the amiable Count should have been edited by a man of a diametrically opposite disposition, fearfully hostile to Japan. Our regret is, however, at least partially compensated by the comfort and satisfaction we feel in noticing that the invidiously revengeful personality of this profuse writer is not entirely unknown in his home country. The London Morning Post, in reviewing Mr. Pooley's third book on Japanese affairs entitled "Japan's Foreign Policies," said: "His bitter and at times virulent attacks on Japan—it is surely going rather far to warn the West that Japan may use assassination as a weapon of diplomatic procedure—will meet with considerable criticism here."

The history of the Anglo-Japanese Alliance has been so often reiterated that it would not be necessary to give here even a summary recapitulation. It aims permanently to preserve and to consolidate the general peace of the Far East, symbolizing at the same time the friendship between the two peoples of the island Empires of the East and West. Now in the long life of the Anglo-Japanese Alliance, it will have to go through fat decades and lean decades. For the coming decade, let the stipulations of the Alliance be made as blameless and innocuous as is humanly possible in harmony with the spirit of the times. Let us introduce whatever modifications may be necessary, so as not to give play-room even to a propagandist of Mr. Bertram Lennox Simpson's cleverness.

There are some people who argue that the renewal is unnecessary, because the formation of special alliances is antagonistic to the spirit of the times. It may be true of other alliances but not of the Anglo-Japanese Alliance which stands unique as the symbol of tried Anglo-Japanese friendship which even the spirit of the times would be powerless to destroy. As I said in my previous article, whatever may be the wording, if the mere existence of the Alliance brings home to the two peoples the conscious-

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ness of their being allied nations, it will have served its most useful purpose. That the Anglo-Japanese Alliance has symbolical value in very many ways has been noted on different occasions. The Anglo-Japanese Alliance stands serene and majestic like the magnificent peaceful cone of Mount Fuji rising high above the level of the Pacific Ocean. Even the spirit of the times would not insist on savagely crushing down Mount Fuji to a barren level in order merely to appease the ever-present pinpricks which seek deception in a utopian ideal.

There are some people who are simple enough to say that the great upheavals and displacements of history are apt to begin when least expected. As an evidence thereof, it has been often cited that, in 1870, Premier Olliver of France declared that "on whatever side we look there is an absence of troublesome questions; at no moment has the maintenance of the peace of Europe been better assured." Before the year was out the battle of Sedan was fought and the French Empire had collapsed. Such an interpretation is altogether superficial. Ever since Bismarck treated the vanquished Austria so compassionately in 1866, every keen student of world affairs was prepared for the blow which Bismarck was meditating to inflict upon France at the nearest opportunity. As an another example it is sometimes said that in November, 1903, Balfour, then British Premier declared: "I know not that any danger within the ken of human vision menaces in the smallest degree that peace which it should be our earnest endeavor to preserve." The Russo-Japanese war began in less than four months thereafter. Perchance Balfour referred to the peace of Europe. Ever since Russia obtained in 1898 the lease of the Liaotung peninsula, from which she had driven Japan three years earlier and fortified herself at Port Arthur, up to 1904 when the war actually broke out, there always lingered the chance of a Russo-Japanese war. To avoid misunderstanding in advance, let it be unequivocally stated that the Russo-Japanese war was in every aspect a defensive war for Japan. It was a struggle for eternal life or death of the very existence of Japan as an independent nation. Fortunately as far as human foresight is able to imagine, not to say predict, Japan is not and never will be confronted by such an awful dilemma as that which she faced at the very dawn of the twentieth century.

The World War which we have just gone through was anticipated for a long while. That its outbreak gave an impression of suddenness is mainly due to that peculiar state of mentality called *mōkamadaka* which in absence of a fit English equivalent may, for the present, be literally rendered "already-not-yet." On some of the placards which Germany used in mobilizing her army was printed 1912 and the last 2 was struck out and replaced by adding 4. Wars never occur on a sudden nor when least expected.

Now taking everything which we can possibly think of into due consideration, it is inconceivable that any Power should attempt to settle international disputes by force of arms at least during the next decade or two. A further justification of this statement is to be found in the world's mentality which is no doubt flatly war-worn, having had more than enough of war but lately.

Whether or not the improved League of Nations, not to say the present one, is able to ensure the permanent world

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ness of their long-delayed redress. It will have served the end proposed by the Anglo-Italian Convention if it has established a new and more hopeful method of dealing with international questions. The Anglo-Italian Agreement is a striking example of the way in which the Locarno spirit has been carried into other fields of international activity

peace may be safely left to the future verdict of history. In closing this enquiry I would [illegible] the present writer's conviction that, [illegible] there is nothing in the Anglo-Japanese Alliance as it now stands which [illegible] any Power [illegible] its friendship.

Then, in what manner the terms of the Anglo-Japanese Alliance for the coming decade may be revised, there will be no occasion to apply practically its stipulations. Nevertheless, it would seem that the most fair purpose of smoothing the continuity of the Alliance by filling the gap from now to the time of the future renewal in 1921, or at some later date, if the Union of Local Bodies which each side may view and it must also form the theme of some people's say, is [illegible].

In passing, we may observe that the second paragraph of Article VI of the existing Treaty provides a clause which says: "In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it." This the explanation of ten years on July 13, 1921, merely puts the Alliance on the status that it can be annulled any time by notifying to that effect one year in advance and that failing such a notice, theoretically it would [illegible] Now, in all such matters however, whatever may be the wording, we have to pay due regard to the [illegible] of international [illegible] which seeks something solid in order to

[illegible] peace, however impossible, and finds consolation [illegible] the [illegible] of the Atlantic, [illegible] July 13, 1921, [illegible] Alliance should [illegible] on the circumstances [illegible].

Nothing seems to be more impossible than Great Britain's defection to the removal of the Anglo-Japanese Alliance for the coming decade, unless there some application should as well in front of the screen, which are mischievously [illegible] the [illegible] clouds among the Chinese people and [illegible] for their own places of [illegible] restricted markets and to whom the [illegible] welfare of the Chinese people as a whole is not of [illegible] at present. [illegible] entirely concur with Mr. [illegible] in his admirable book "China, Japan and Korea," takes a very passing [illegible] the situation in China. [illegible] to the length of advocating [illegible] under the [illegible] totally [illegible] securing her sovereignty and [illegible] mutual [illegible] [illegible] In any case, China does not seem to realize that the Alliance if continued and [illegible] can properly [illegible] to [illegible] vantage, particularly in the [illegible] classic state of affairs in the country, which, in the unbiased opinion of the [illegible] observer, will continue at least during the coming decade.

The Royal visit to the Allied [illegible] [illegible] of the present [illegible] country [illegible] of all Powers to China by [illegible] the independence of [illegible] of China and the principle [illegible] portunities for the commerce and industry [illegible] in China. [illegible]

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peace may be safely left to the future verdict of history. Leaving this enigma aside for the present, if history is worth anything, the past experience of mankind shows that, after a big war, there is usually an interval of no war—I will not say peace, as speaking in general, the postbellum conditions are not free from disturbance—lasting at least for several decades.

Thus, in whatever manner the terms of the Anglo-Japanese Alliance for the coming decade may be revised, there will be no occasion to apply practically its stipulations. Nevertheless, it would serve the most useful purpose of smoothing the continuity of the Alliance by filling the gap from now to the time of the future renewal in 1931, or, at some later date, if the decision of Lord Birkenhead which coincides with my own view and is not at all a bolt from the blue as some people say, is valid.

In passing, we may observe that the second paragraph of Article VI of the existing Treaty contains a clause which says: "In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have renounced it." Thus the expiration of ten years on July 13, 1921, merely puts the Alliance on the status that it can be annulled any time by notifying to that effect one year in advance and that, failing such a notice, theoretically, it would last *ad infinitum*. In all such matters, however, whatever may be the wording, we have to pay due regard to the general trend of mentality which seeks something definite in order to pacify doubt or uneasiness, however unwarrantable, and finds consolation in saying that not the wording but the spirit of such a stipulation suggests the termination of the Alliance, if not renewed on July 13, 1922, at the latest. The Anglo-Japanese Alliance should be renewed as soon as the circumstances allow.

Nothing seems to be more incomprehensible than China's objection to the renewal of the Anglo-Japanese Alliance for the coming decade, unless there be some agitators behind, as well as in front, of the screen, who are mischievously instigating the inflammable elements among the Chinese people and are longing for their own pleasure of fishing in troubled waters and to whom the real welfare of the Chinese people as a whole is not of the slightest concern. I do not entirely concur with Mr. Bland who, in his admirable book "China, Japan and Korea," takes a very pessimistic view of the situation in China. He goes even to the length of advocating bringing China under international tutelage, while preserving her sovereignty and dignity by maintaining all outward signs of authority. In any case, China does not seem to realise that the Alliance if conducted and interpreted on proper lines is to her advantage, particularly in the present chaotic state of affairs in her country, which, in the unbiased opinion of impartial observers, will continue at least during the coming decade.

The Preamble of the Alliance stipulations speaks of the preservation of the common interests of all Powers in China by insuring the independence and integrity of China and the principle of equal opportunities for the commerce and industry of all nations in China. In view of the special relations due to territorial con-

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tiguity and propinquity, it is only natural that Japan wishes for China, more earnestly and more sincerely than any other country, the early achievement of peace and unity and the consolidation of a stable government which can speak and act for China as a whole; Japan's vast commercial and industrial interests dictate the wisdom of walking hand in hand with China along the path of progress and of ensuring the peace in the Far East, mutually paying respect and endeavoring to be helpful. Such is the fundamental consideration which underlies the Anglo-Japanese Alliance. The Alliance has served and will long serve to be instrumental in furthering this aim which, we hope, will culminate, in days not very far off, in the ideal brotherhood of the two nations possessing so many things in common. All the misapprehensions regarding the Alliance on the part of China are due to malicious distortion of facts and truth, which have their origin in a quarter least surmised.

Let us now throw a hasty glance on the relation between the Anglo-Japanese Alliance and the prospective triple entente between Japan, America and Britain, of which there has lately been so much talk. I hope the reader will note that I have just said relation and not connection, as I believe there is no substantial connection, particularly such a connection as would involve mutual exclusion. It gives us infinite satisfaction to think that the Alliance and the entente are in no way incompatible, but, on the contrary, are complementary and even essential to each other. If ever there occurs some conflict of interest between Japan and America, England as the ally of Japan would be in a more favorable position than otherwise to act as a mediator for settling such a conflict by peaceful means. The same holds good with Japan in the case of a dispute between America and England.

The Alliance treaty in its present form is a defensive measure strictly localized to Japan and the water round Japan and China. It is absolutely clear that the Treaty was never meant to be, and never could be used, against America. The assurance to this effect was explicitly and unequivocally given by both Britain and Japan. Any further doubt on this point can only be traced to morbid nervousness which cannot be wiped out even if there be no formal treaty. Nevertheless, I will not ignore the chance, however remote, that possibly the mere existence of such a treaty, innocuous though it expressly be, may be resented by some Americans. But, to allow any country, however powerful, to dictate what Japan's foreign policy shall or shall not be is to abdicate the Empire's sovereign rights. We would go to any length short of that to consolidate our traditional friendship and secure amicable understanding with the United States. I believe England and, indeed, any country which speaks words accompanied by deeds, thinks likewise on this point.

There are, fortunately not many, but a few American writers who at once jump to the conclusion that the first thing to do is to abrogate the Anglo-Japanese Alliance, without giving any sufficient reason why it should be abrogated. This is, however, quite natural, as there is no reason whatever which any sane person can possibly think of, excepting perhaps the extreme, morbid nervousness which knows no end. It lies in the course of human nature that such a nervousness never contents itself with abrogation of the treaty, but goes on to the next step

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of labor, by any other moral motive [illegible] be [illegible] by, proceeds still further on in developing step by step the two powerful, and never stops until the world sees one of them taking the colors by the throat and summoning her to death.

Our answer to this question is found by [illegible], to the above [illegible] conclusion, of a condition, which, making use of gradually [illegible] to the old of a free, [illegible] a [illegible] moral policy like the old. They come for policy to which all can adhere, while leaving Japan a [illegible] field for expansion in Manchuria and Siberia.

That the California question, however ill-advised and plying [illegible] in any appeal, can never lead to decision by force of arms, is admitted [illegible] all the thoughtful editors on both sides of the Pacific. The article pled of wrestling from Japan five billion yens of property [illegible] which the paid the peaceful labor of many of her sons and all her wealth to recompense by a mere stroke of [illegible] pen, will never get a much coveted letter of from America, whose sense of right, justice and fairplay serves as an angel [illegible] even against the appalling enormity of vigilant [illegible]. That the [illegible] honored expedient rather [illegible] by John Hay in 1899 has never in [illegible] reckoned with ever met, with the effect that obviously, is a foregone conclusion. If America follows Roosevelt's signal advice not to take it, [illegible] of international "muddle-some [illegible]" [illegible] as the [illegible] by a [illegible] explosion in Manchuria and [illegible] tremble to [illegible] Russian [illegible] Japan and the United States, [illegible] to some of the Anglo-American differ[illegible] of [illegible] [illegible] by [illegible] [illegible].

[illegible] and [illegible] we welcome the [illegible], or [illegible] trial, [illegible] Pacific between Japan, the U. S. and Great Britain. Sincerely and [illegible] we hope [illegible] could [illegible] will lead to a new Anglo-Japan-American entente which will assuredly form the mainstay of the future world peace. The interests and the same [illegible] problem of the limitation of naval armaments will be discussed in a special chapter. Suffice it to say here that such a suggestion as the superficial radios [illegible] for Japan: America: Britain, offered by "The New Republic," and referred to by Mr. Moorfield in his able article in the May number of "America-Japan," does not touch the kernel of the question. In order to grapple with the real question of the limitation, we must go to the origin of the limitation of the need for oil and of the equitable distribution of the materials and possibilities for it, by or altering such superficial ratios as those just given.

In whatever form the Anglo-Japanese entente may be brought into being, it is entirely distinct from the Anglo-German alliance. Its premises are the Alliance and the entente cordiale. Not only are the two countries [illegible] and mutually [illegible] [illegible].

[illegible] [illegible] [illegible] [

of fabricating a mysterious secret understanding to be found in Humbert's safe, proceeds still further on in alienating step by step the two countries concerned, and never stops until the world sees one of them taking the other by the throat and squeezing her to death.

Our amazement is further enhanced by the appendage, to the above jumping conclusion, of a corollary which, reminding us of grafting a bamboo scion to the stock of a tree, recommends substituting a general policy like the old Hay open-door policy to which all can adhere, while leaving Japan a legitimate field for expansion in Manchuria and Siberia.

That the Californian question, however ill-starred and pinpricking it may appear, can never lead to decision by force of arms, is admitted by all the thoughtful observers on both sides of the Pacific. The astute plot of wresting from Japan five billion yens of property, for which she paid the precious blood of so many of her sons and all her disposable resources, by a mere stroke of diplomacy, will never get the much coveted assistance from America, whose sense of right, justice and fair-play serves as an ample shield even against the appalling activity of vigilant propaganda. That the time-honored open-door policy first advocated by John Hay in 1899 has never met, and nowhere will ever meet, with the slightest obstacle, is a foregone conclusion. If America follows Roosevelt's signal advice not to take the position of an international "meddlesome Matty" and leaves Japan, as the corollary says, a legitimate field for expansion in Manchuria and Siberia, there remains no question at issue between Japan and the United States, comparable to some of the Anglo-American differences, all of which were amicably settled by pacific means.

Candidly and whole-heartedly, we welcome the projected, or prospective, naval armaments limitation conference between Japan, the United States and Great Britain. Sincerely and in real earnest, we hope such a conference will lead to a new Anglo-Japan-American entente which will assuredly form the mainstay of the future world peace. The intricate and, at the same time, delicate problem of the limitation of naval armaments will be discussed in a special chapter. Suffice it to say here that such a suggestion as the superficial ratios 2:4:6 for Japan: America: Britain, offered by "The New Republic," and referred to by Dr. M. Honda in his able article in the May number of "America-Japan," does not touch the kernel of the question. In order to grapple with the real quintessence of the problem, we must go to the depth of the limitation of the greed for oil and of the equitable distribution of the capabilities and potentialities for fixing or altering such superficial ratios as those just given.

In whatever form the Anglo-Japan-American entente may be brought into being, it is entirely distinct from the Anglo-Japanese Alliance. By no means are the Alliance and the entente mutually exclusive. Not only are they compatible, but complementary and mutually beneficial.

Speaking in the abstract, any agreement or a collectivity of several agreements, in order to be stable and really effective, must exactly fit in with the indisputable, matter-of-fact conditions of the foundation on which it rests. An agreement, lacking this desideratum, may be compared to a solid edifice built on a shaky ground,

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which is a very dangerous thing, and, perchance more dangerous than the danger which it is the object of the agreement to ward off. History shows many instances of such delusions. Now, even putting aside the consideration that our diplomatic kinship with Britain is, we feel, partly instinctive, all lovers of Rooseveltian frankness would admit that a war between Japan and Britain is far more unthinkable than either a war between Japan and America or a war between Britain and America, while a war between Japan and America is just about as unthinkable as a war between England and America, as I shall try to prove later on. In the relationship of the three countries, there is a slight difference, or perhaps it would be more proper to say, a delicate shade of difference, which we feel, but which my poor command of language does not enable me to delineate in words, even if I tried to express myself in my mother tongue.

The Anglo-Japan-American entente coupled with the Anglo-Japanese Alliance, would just fit in with the foundation, on which these agreements should be based, and in the background of which there is the subtle, indescribable difference just spoken of. The Anglo-Japan-American entente without the adjunction of the Anglo-Japanese pact, is a structure on a weak stratum, which would tumble down at the critical moment. No argument can be so superficial and puerile as that which counsels the termination of the time-honored Anglo-Japanese pact for the sake of calling the Pacific entente into being. The desire for the renewal is not merely due to the British conservatism and the Japanese love of tradition. The very idea of the triple entente imperatively demands the speedy renewal in order to make the Alliance serve the purpose of complementing and bringing to perfection such a prospective agreement. The new triple entente linked together with the Anglo-Japanese Alliance which has shown itself to be capable of weathering fiercest storms, is an unquestionable guaranty ensuring the peace of the world, at least for the coming decade, if not for the coming half century or thereabouts, that is to say, as long as human foresight can reasonably claim to be able to foreshadow.

Renewal as a Fait Accompli Conducive to Accelerating the Convocation and Furthering the Success of the Pacific Conference

Since some time, there has been floating in the air of the electrified post-war atmosphere, a vague conception of a tripartite Pacific agreement, which is, in substance, a pact between Japan, America and Britain, regarding the limitation of naval armaments. There should be a conference between the three countries for discussing Pacific problems and, in particular, the limitation of naval armaments. There will be no difficulty in calling such a conference, as all the parties concerned are looking forward to it. Some one best qualified for the task has only to say when and where the conference shall be held and give an outline of how the idea of limitation is to be carried into effect. There are some quick-tempered writers who do not or cannot understand why there is so much delay and hesitation in this matter, and even feel vexed by seeing that such a conference has not been convoked as yet. Now, even to call such a conference, not to say conduct it is by no means so simple as might appear at first sight.

As there are many writers who seem to have but confused, or even contradict-

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which is a very dangerous thing, and, perhaps, as a matter of [illegible] the wisest [illegible] for which it is the object of [illegible] many to stand. [illegible] strategy [illegible] advantage. It would [illegible] putting aside the consideration that on diplomatic bind [illegible] with Britain is, we feel, pretty [illegible] all Powers of Europe than Russia, we would admit that a war between Japan and Britain is far more unthinkable than either a war between Japan and America or a war between Russia and America, while a war between Japan and Australia [illegible] as unthinkable as a war between Japan and Australia. [illegible] the [illegible] and [illegible] [illegible] [illegible] countries, there is a slight difference, or perhaps it would be more proper to say, a wide difference, which we feel, but which [illegible] [illegible] language of [illegible] to express in words, we will [illegible] to explain [illegible].

The [illegible] and Japan [illegible] coupled with the [illegible] [illegible] would [illegible] in and the Continent, on which the struggle in the end would be based, and in the best interest of [illegible] and in the [illegible] [illegible] [illegible] the subtle, [illegible] [illegible] [illegible] [illegible] spoken of. The Anglo-Japanese [illegible] entente with [illegible] the alliance of the Anglo-Japanese [illegible] [illegible] [illegible] [illegible] would stand [illegible] [illegible] at the critical moment. No argument can be so superficial and puerile as that which counsels the termination of the time-honored Anglo-Japanese [illegible] for the sake of calling [illegible] [illegible] into being. The desire for the moment is not merely due to the [illegible] [illegible] and the Japanese have [illegible] [illegible] [illegible] way also of the [illegible] [illegible] [illegible] [illegible]

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ory ideas as to the relation between the conference and the renewal of the Anglo-Japanese Alliance, I shall do my best in trying to show that the renewal as an accomplished fact, is far more conducive than otherwise, to hurrying the convocation of the prospective conference, and is more effective than the renewal dangling in the air, in mitigating more or less the almost insurmountable difficulties with which such a conference will be beset.

It is a peculiar characteristic of post-war mentality that most people think, without knowing why, in an illusive mood implying the obliteration of the whole history of the human race by the first roar of a projectile which announced the beginning of a gigantic war. Let us turn to history in order that we may be, even if only just a little, wise before the event.

We need not go very far back into the past. Very soon after the conclusion of the Russo-Japanese war, there occurred an incident which amused President Roosevelt, and of which a very interesting account is given by Mr. Bishop. On September 14, 1905, Baron Rosen, then Russian Ambassador at Washington, went to Oyster Bay and presented to Roosevelt a letter from the Czar in which the Czar, after speaking of himself as the initiator of the first Hague Conference of 1899, expressed the belief that a favorable moment had come for systematizing the labors of that Conference, and continued: "With this end in view and being assured in advance of the sympathy of President Roosevelt, who has already last year pronounced himself in favor of such a project, the Czar desires to approach him with a proposal to the effect that the Government of the United States take part in a new International Conference, which could be called together at the Hague as soon as favorable replies could be secured from all the other States to whom a similar proposal will be made."

Roosevelt, with that quick insight into human motives which was one of his characteristics, in a letter to Secretary Root, thus explained what followed:

"After he had read the letter, Rosen began to hem and haw as to the steps already taken by me a year ago, and about the fact that The Hague Conference was the peculiar pet project of the Czar. I finally interrupted him and said that I thought I understood what he wished and that he could tell the Czar at once that I was delighted to have him and not me undertake the movement; that I should treat the movement as being made on his initiative, and should heartily support it. This evidently relieved Rosen immensely. I rather think that the Czar had felt from past experience with the Kaiser that there was a fair chance that I might endeavor to appear as the great originator myself. As a matter of fact I am glad to be relieved from making the move on my own initiative. I should have done it if no one else had done it because I think it ought to be done; but I particularly do *not* want to appear as a professional peace advocate, and it gives us a freer hand in every way to have the Czar make the movement."

To begin with, we have to note that the incident pertains to the second Hague Conference and not the first. Seen in the historical perspective from the present day when both Roosevelt and the Czar are no more, which one of the two was the formal initiator of the second Hague Conference, would appear to be a trivial question which may not be even worth noticing. However, the very fact that the effort for paving the way which led

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to making the Czar appear to the outside world as the initiator, required the hemming and hawing of a man of Rosen's tact, shows that it was by no means such a simple affair. It is to be attributed to a lucky chance that Rosen's endeavor was matched by the characteristic quick insight into human motives of Roosevelt, and met by the receptive mind of a statesman of the largest size.

If President Wilson could have remained behind the scene in 1919 without lessening his efforts in fighting for his noble ideal, just as Roosevelt had done in 1905, it might have been possible at least to mitigate the disaster which dawned when the world saw President Wilson going to Europe with all the glory of a Roman entourage, lingered a while in listing the gifts received by President and Mrs. Wilson while they were in Europe, coupled with hovering consciousness which reminded that the earth revolves round in spite of him, and culminated in some people calling Mr. McAdoo the Crown Prince of America. And the course of world events since then might have taken a slightly different turn. This should give a useful lesson to all in high responsible positions in the hour of success and elation.

The second Peace Conference met at the Hague on June 15, 1907. Thus nearly two years elapsed since it was arranged between Roosevelt and Rosen that the Czar should call the conference. In importance and responsibility, this conference is by no means comparable to the rumoured Pacific conference, and yet even such a conference required two years of preparation. The proposed Pacific conference cannot possibly take place so soon as may be inferred from the acclamations of feather-brains who are shouting: "The time is ripe, overripe, to restrict armaments." For obvious reasons, Japan cannot take the initiative in convoking it. The initiative must come from either Great Britain or the United States, most probably, from the latter, to whom fate has brought the responsibility of being the strongest among the armament competitors left by the World War. The question of who calls the conference is a delicate and subtle one, the true significance of which can only be duly appreciated by those in responsible positions, as is illustrated by the Roosevelt-Rosen incident. Supposing America takes the initiative, the invitation will be issued in the name of President Harding. But the world, nowadays, is very inquisitive and asks: "Who is the real author of this move, President Harding, or Secretary Hughes, or perhaps someone else"? Even such a delicate, and apparently trivial, point must be carefully taken into account, in order to ensure so much as the partial success of the conference. It is only natural that, meanwhile, Washington remains as silent as an oyster. This very moment, President Harding may be admiring the wisdom of the adage:

"Well-begun is half done,"

while Secretary Hughes might be pondering over the saying:

"A problem clearly enunciated is its own solution,"

or, in a slightly different wording,

"A problem is solved no sooner than it can be clearly stated."

It is a matter of common knowledge that on May 25, this year, the American Senate passed Senator Borah's amendment to the Naval Appropriation Bill in the following terms:

"That the President is authorized and

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requested to invite the Governments of Great Britain and Japan to send representatives to a conference which shall be charged with the duty of promptly entering into an understanding or agreement by which the naval expenditures and building programmes of each of the said Governments shall be substantially reduced annually during the next five years to such an extent and upon such terms as may be agreed upon."

In spite of the imposing feature that this resolution was passed without discussion and without a single dissenting voice among the total of 74, there is every reason to believe that President Harding has not deviated an iota from the conviction that such a conference would be foreordained to failure unless some sort of understanding acceptable to all the parties concerned had been somehow arrived at in advance.

Let us again turn to history and search for precedents, if there be any. The only one which I was able to find is the joint resolution of Congress regarding a process for the limitation of armaments, approved by President Taft on June 25, 1910. Of this resolution, President Taft's annual message of December 6, 1910, said:

"I have not as yet made appointments to this commission because I have invited and am awaiting the expression of foreign governments as to their willingness to co-operate with us in the appointment of similar commissioners or representatives who would meet with our commissioners and by joint action seek to make their work effective." It seems, the foreign governments evidently discouraged the American initiative.

I take this opportunity to quote the reservation made by the American delegation to the Hague Convention of 1899 and 1907 as it may possibly have some bearing on the question under consideration. The reservation runs:

"Nothing contained in this convention shall be so construed as to require the United States of America to depart from its traditional policy of not entering upon, interfering with, or entangling itself in the political questions or internal administration of any foreign state; nor shall anything contained in the said convention be so construed as to require the relinquishment, by the United States of America, of its traditional attitude toward purely American questions."

A reservation of like purport was made to the general act of the international conference of Algeciras of 1906. Indeed, the spirit, if not the letter, of this reservation seems to have been the consistent and unchanging national policy of the United States, ever since Washington made his farewell address to the present day with the intermission of a very short period during which Wilsonism flourished and decayed. Even during this extremely brief period, the said spirit was not lost but was merely eclipsed, remaining all the time latent or potential.

Taken all round and viewed from as many angles as we, mortal, can possibly think of, it seems certain that the projected Pacific Conference presents difficulties which may not be insurmountable but are surely very great. The failure to arrive at the desired agreement will act retrospectively, and there is a possibility of such a failure leading to a world condition which is worse than the condition, however bad, we shall arrive at without such a conference.

As President Harding reminded us a few months ago, the fact and progress

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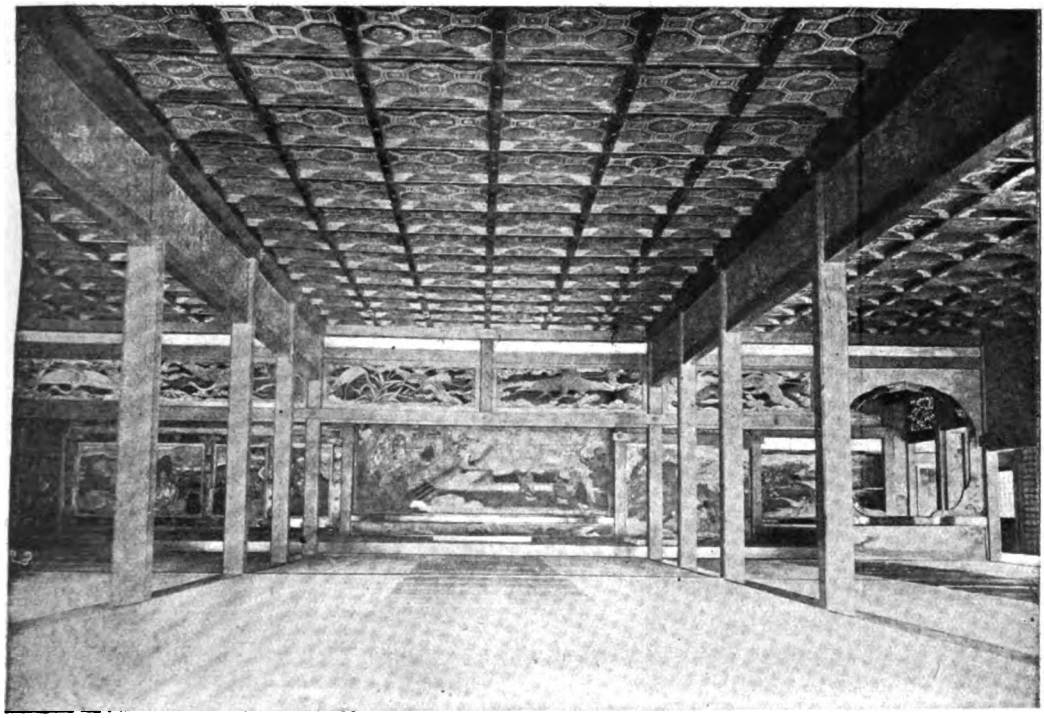
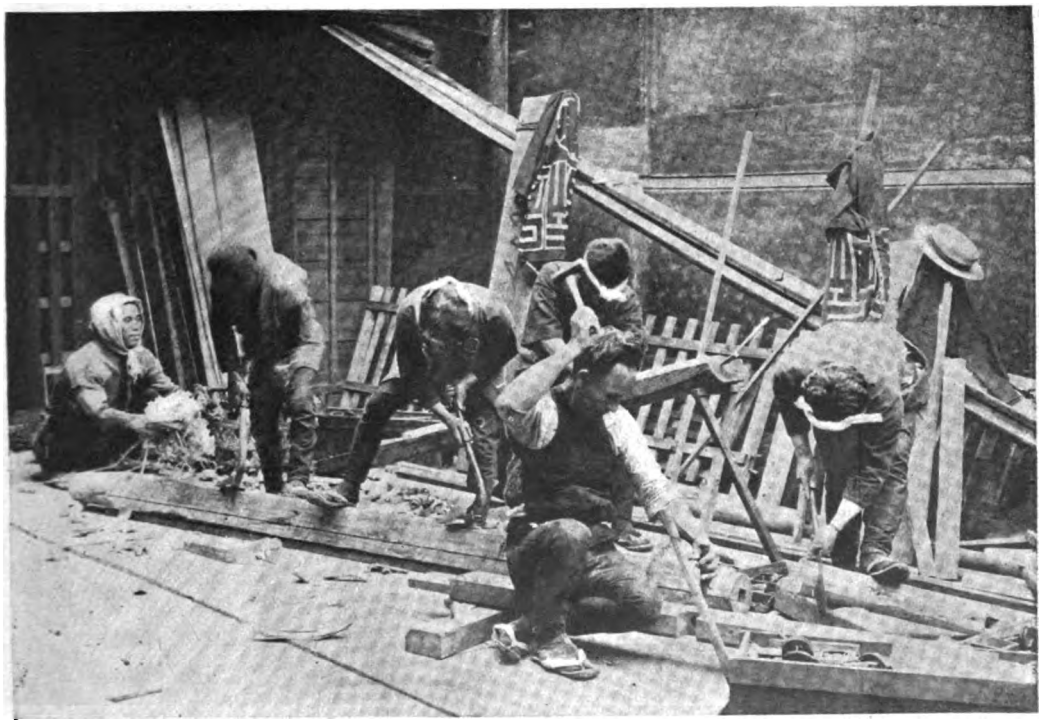


INTERIOR OF HONGANJI (The Buddhit Temple), KYOTO



CARPENTERS AT WORK

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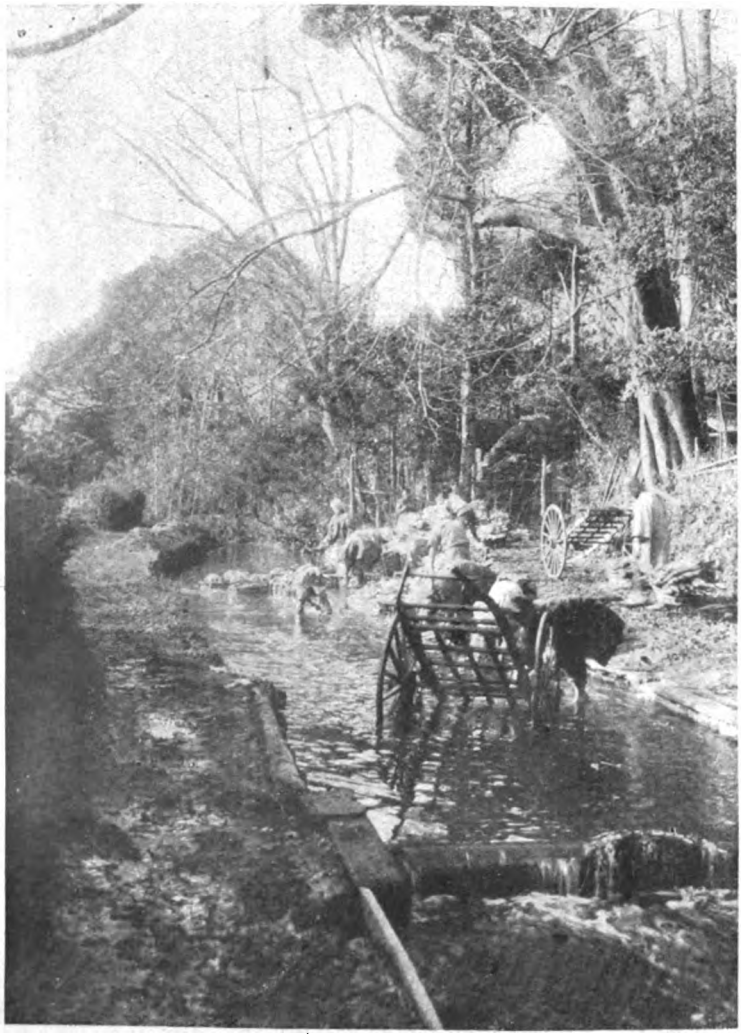
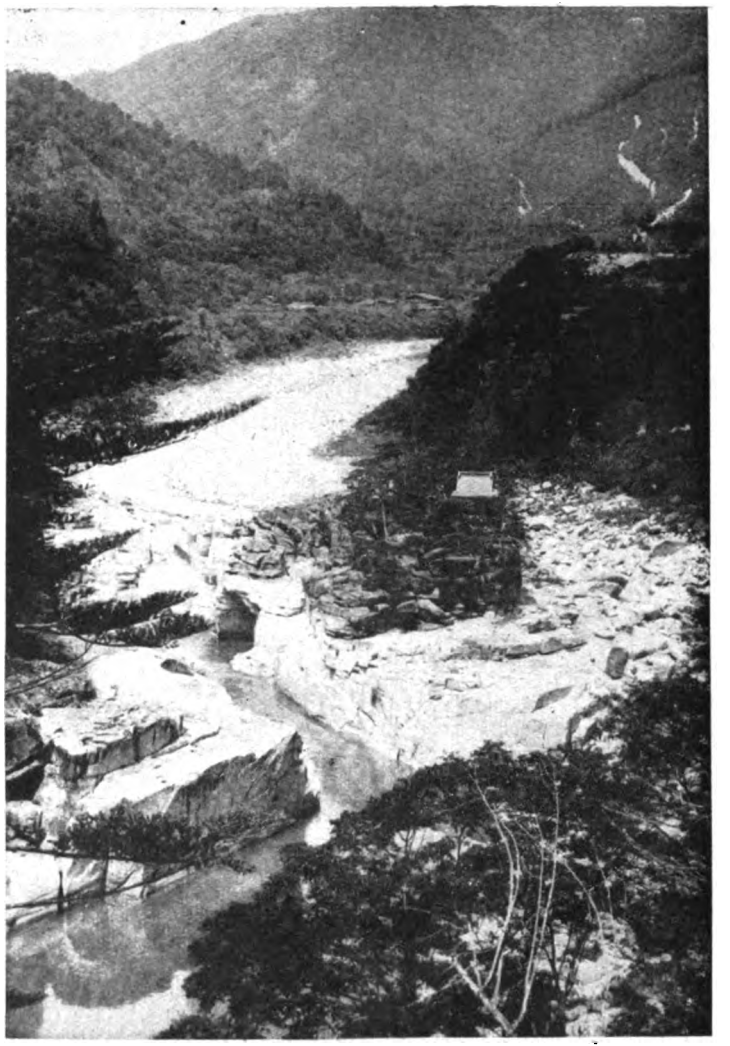


RURAL LIFE OF JAPAN



"NEZAME-NO-TOKO" ONE OF THE VIEWS OF KISO VALLEY

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made toward judicial and arbitral settlement of international differences affords us an assurance which will justify our purpose to invite present-day civilization to cast aside the staggering burden of armament. All over the world, everybody is complaining of the burden of outrageously heavy taxes. And all this for no other purpose than piling armaments upon armaments which, in turn, is ever increasing the danger and chance of disturbing the peace of the world. We all are feeling it as oppressive and unbearable as sitting in a tiny room with all the windows closed on a hot summer day. Disarmament in the absolute sense of the word being out of the question, every thoughtful man of all nationalities is longing with stretched neck for the limitation of armaments. Where there is a will—in the present case the will of the whole world—as Napoleon said, there is always a way. While I am pessimistic enough to think that any attempt for this purpose will end in failure if approached in a light-hearted spirit without adequate preparation, I am sufficiently optimistic to think that it will lead to some tangible results provided the effort is made in real earnest and with unflinching resolution based on well-considered preparations and a favorable background. In any case, however, this tremendous task would tax to the utmost the tact and perseverance of the greatest statesmen of all ages. The prodigiously colossal difficulty of the task is to be traced to the presence of so many factors, or in scientific terminology variables, which enter into the problem. There is a fear of even the best brain losing its hold in the bewilderment and confusion of the interweaving of the numberless variables which represent conflicting interests. The number of variables should be diminished as far as possible in advance before we attack this formidable problem. Even the elimination of a few variables would contribute toward furthering by that much the solution of the problem. In this sense and aspect, the renewal of the Anglo-Japanese Alliance in an innocuous form as an accomplished fact would serve as an asset in arriving at a satisfactory agreement regarding the limitation of armaments. The renewal hanging in disquieting air, or the compulsory abrogation of the Alliance, the compulsion being due, as a matter of course, to the force of circumstances and not to the intervention of a third party, is inimical to the spirit inspiring calmness and confidence which should pervade the prospective conference.

There are some people who say that the difficulties of the prospective conference, however great, cannot be compared with those successfully met by wise statesmen at the Paris Conference. I, for one, differ from the estimation. At the Paris Conference, whenever there was a real deadlock—I do not mean such as that which occurred between President Wilson and Premier Orlando—a vent or outlet could always be found by dictating even impossibilities to the vanquished Germany. If any one insists on having a parallel, I may counsel him to imagine the peace conference terminating the World War, hypothetically assuming that the war ended in a draw.

We, the Japanese people, heartily join in the cry for the limitation of armaments which is universal and is ever increasing in volume. Should the Powers come to a really reliable understanding and agree unanimously to limit their armaments, Japan would never fall behind the rank of such Powers. It is only to be hoped

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that the agreement would be based not on the superficial idea of limiting apparent armaments, such as the ridiculous idea of the absurd ratios spoken of in the above, but firmly rooted on the limitation of war-capabilities guaranteed by something which cannot be altered by the will, or change of will, of a few of the most powerful countries of the world.

As I was writing these lines, I was startled by the news that President Harding had definitively invited Great Britain, France, Italy and Japan to participate in a conference on the subject of limitation of armaments to be held in Washington on a date to be arranged. Perhaps it is because of my living in seclusion far from the track of daily occurrences and in the bliss of sweet solitude, that the news struck me like a bolt from the blue. I hope all my anxieties will prove to be vain and void. I pray that, not only in formalities but in the spirit and atmosphere which shall pervade the conference, all necessary precaution may have already been taken and all indispensable preparations made, in order to make highly probable, if not certain, the success of the armaments limitation agreement.

This section will be most fitly closed by quoting a passage from the immortal farewell address of Washington whose wisdom and foresight will be admired ever more as years roll by:

"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to constantly awake: since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy to be useful, must be impartial: else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serves to veil, and even second, the arts of influence on the other. Real patriots who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interest."

I cannot help perusing the above passage over and over again, meanwhile feeling as if Washington were alive and seeing with his own eyes all that is going on around us this very moment. This advice, as addressed to his fellow-citizens, is a precious gift to the American people; in a broader aspect, it is a priceless common possession of all mankind bequeathed by one who stood for the hallowed personification of right, justice and humanity. The quintessence of this advice should be the guiding spirit of all those who may take part in the conference in view.

The True Significance of Militarism

This section is to be looked upon as a summary of a separate article with the same heading which I have in mind to write at some future date.

Ever since I came to think over the true significance of militarism, I have been all the time puzzled by the enigma, how a nation with a large man-power and great resources can possibly exist without being militaristic. Just as there are two forms, mutually transmutable, of physical energy, kinetic and potential, there are two forms or sorts of militarism. Side by side with visible or kinetic militarism typified by khakis, conscription, large estimates for the two services

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in a budget and the like, there is latent or potential militarism symbolized by compulsory training in schools, territorial citizen armies, civil aircraft which are always capable of war work, and so forth. The former is sometimes called spike-helmeted or ready-made militarism, while the latter has received various names like veiled or sugar-coated militarism, militarism camouflaged, and, finally, mailed fists in velvet gloves.

First of all, let us make a few observations on conscription in general. Mr. Winston Churchill took quite an one-sided view, when he hoped that Great Britain could not be accused of militarism, by pointing out that the British alone of all the nations of the world, had taken steps which will shortly abolish conscription. Such steps merely show the enviable position in which Britain has been placed, which made the further continuation of conscription unnecessary. Again, as Mr. Lloyd George pointed out during the discussion of the reduction of the future armed strength of Germany, a voluntary army inevitably costs much more than a force constituted by compulsion. Indeed, in a certain aspect, conscription is the curse of a nation's poverty. In another aspect, it is the only fair and democratic way, in which the duty of self-protection for a country is equitably borne by its citizens. One point which is particularly to be noticed, as it is often misunderstood, is that conscription does not necessarily imply a large standing army. The actual working of conscription may be equitably modified by some such impartial device as drawing lots. Taken all round, conscription has no connection whatever with whether a country is militaristic or not. The mistaken notion that conscription means militarism, is one of the mysterious prejudices which, although groundless, are floating in the air.

It is an admitted fact that there is no hard and fast line to be drawn between what is military and what is civilian. The custodian of the future peace of the world must always keep watchful eyes on the chance of some adaptation of civil organizations to the purposes of war. A regular army can be watched far more easily than the formations which, labeled with fancy names, masquerade as voluntary associations of citizens for the preservation of internal order.

A big war never occurs as a surprise. There has never been a surprise war. That a war between Germany and Great Britain was inevitable some not far off day, if not imminent, might have filtered through the foresight and sagacity of Lord Haldane, but was clearly perceived by the veteran victor of the South African campaign. That the urgent appeal of Lord Robert in 1912 found but a poor echo in the British public opinion is a worthy tribute to the British tenacity and conservatism, which is thoroughly consistent, irrespective of peace or war, and which might have had the passive merit of having induced Germany to believe in British unpreparedness. Or, as Viscount French said, for years past prior to 1914, a European war was an eventual certainty. There is always time for preparation.

In the soundness of British political and educational institutions as a training for character and in the national game of the British people, which prepares them for physical fitness, while fostering the spirit of comradeship and co-operation, is to be found the potential preparedness for any eventuality including war. That Britain, or any other country, has in her

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youth most magnificent material, which only needs short training and organization, in order to serve as a fighting machine, is no fault of hers, and she cannot be blamed as being militaristic. We have to take into due consideration the potentiality which transformed General French's contemptible little army of 1914 into Marshal Haig's huge invincible machine, before which the author of the expression "contemptible little army" had to fall on his knees.

The part which the United States played in the last war was also a glorious one. At the declaration of war on April 6, 1917, America had less than 100,000 enlisted men in her army and something like 7,000 officers. At the date of the signing of the armistice, America had more than 175,000 officers and 3,666,000 men enrolled in her army—an achievement which roused the wonder and admiration of the whole world.

No sooner had the war broken out, than England showed how readily her civil factories could be adapted to munition work. The same thing happened in America. On the declaration of war, the wealthy manufacturers of the United States were in Washington asking what they could do and to what use could they put their plants in order to lead to a speedy victory. On the termination of the war, within a comparatively short interval, all these English factories and American plants were restored to their pre-war status. On the other hand, it is said that how ingeniously the famous factory of Krupp was transformed into a civil one in a very short time was a marvel. I am told that it is now flourishing under the directorship of my friend, Dr. Wiedfeldt who was here in Tokyo many years ago, as adviser to the South Manchurian Railway Company. Indeed, the ease and rapidity with which civil factories can be transformed into military ones and vice versâ is a phenomenon foreign to pre-war imagination.

Thus it is to be seen that it cannot be helped that any country possessing a large man-power with requisite disposition and big resources is necessarily potentially militaristic. And any country which may appear, to a casual observer, to be superficially militaristic is only to be pitied for her poverty which alone is responsible for the illusory appearance.

The surprise which enabled Japan to gain the initial advantage in the Russo-Japanese war, was mainly due to Russia's illusion that Japan would never dare to challenge her. Such a surprise would never occur again. But in another direction, we have to expect the gigantic power of surprise which the increase of air power and air development has in store. And, particularly, in the conquest of the air there is no line of demarkation between what is military and what is civilian. There may be a surprise initial attack, but war never occurs as a surprise. There is always time for preparation on both sides, and it is nowadays impossible to conceal preparations except in those fields of activity where there is no distinction between what is military and what is civilian. Such a short war as the Austro-Prussian war of 1866, which is sometimes called the seven-weeks' war, would never occur again. If ever such a short war does occur, it can only be attributed to the progress and development in aviation masqueraded as a civil enterprise. A powerful country which may find itself unprepared on the out break of a war, so far as the number of enlisted men is

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concerned, would have as many trained men as she wanted in a brief space of time and meanwhile all her big factories could readily be metamorphosed into war-material manufactories. How is it at all possible that a powerful country with large man-power and great resources is free from being militaristic?

Some time ago, General Sarrail of the French army advocated, with the authority of one who filled high positions during the war, a drastic reduction in the term of army service from two years to eight months or less, and asserted that a longer period of training has never produced one man above the average. Now there is but a very little gap between compulsory service of short duration and the universal training for six months of all American youths between the ages of 18 and 20 years advocated by Representative Julius Kahn of California. Mr. Kahn refers to Marshal Haig who said: "As a man who had enough of war to make him determined to spend his intensest effort to prevent its recurrence, I urge you to set up forthwith the organization of a citizen army on territorial lines—an organization which will insure that every able-bodied citizen shall come forward when the next crisis comes, not as a willing, patriotic but militarily ignorant man, but as a trained man." As Mr. Kahn adds, General Pershing expressed himself on somewhat similar lines when he said: "These men have witnessed the horrors of war. They want to avoid war for the future. They feel that the best way to avoid it is to have a well-trained citizen army that could come to the aid of their country at the first call of danger. It is for these reasons that I think universal training is more important than ever." It may be observed that the advice of Marshal Haig and General Pershing was accepted by the nations to which they belong and the territorial citizen force or its equivalent is actually maintained.

The academic teaching of military science as a subject in the curricula for a university degree was resumed at the London University beginning with the autumn session of 1919. In passing it may be observed that some years before the war, military science was introduced as an optional subject for the Intermediate and Final Courses for the B. A. and B. Sc. degrees. The subject can be studied both as a branch of general education, and, in the case of candidates for university commissions in the Regular Army, as a preparation for their profession.

Again, one of the salient features of a permanent military policy suggested by Secretary of War Baker in the Wilson administration was: Reorganization of the army on the principle of universal training, the officers to constitute a permanent corps of experts, and the men to be provided with educational and social training to fit them for success on returning to civil life. I believe this suggestion has been accepted on the whole, and is in actual practice.

These observations show that there is a universal tendency to facilitate the transmutation of what is military and what is civilian, along the line typified by the metamorphosis of factories, and of eventual obliteration of the boundary line which separates the one from the other. In other words, there is a tendency to transform visible militarism into potential militarism. Countries like England and America which are providentially so wealthy and resourceful as to enable them to make a rapid stride along this path, are to be envied. On the contrary, coun-

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concerned, would have as many trained men as she wanted in a brief space of time and meanwhile all her big factories could readily be metamorphosed into war-material manufactories. How is it at all possible that a powerful country with large man-power and great resources is free from bellicose militarism?

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tries like France, Japan, and Italy, which, on account of poverty or of some other similar cause, are unable to follow the footsteps of powerfully armed favoured countries in spite of their will and are lagging behind in this respect, are inclined to be pitied. Nothing can be more cruel than to accuse them of being militaristic, while all powerful countries are necessarily militaristic. Hereby, in order to avoid unfounded retardency in advance, let it be clearly and unequivocally stated that by militarism we mean defensive militarism. After the sad experience of Germany which we have just witnessed, at least for many years to come, no country in the world will ever dream of aggressive militarism.

Let us now turn our eyes to the problem of naval armaments. Speaking with Roosevelian frankness, the future is of America as a neutral during the war were greatly impaired by Great Britain. There was a time when America's public opinion cursed the British Navy as much as the German army. The timely dropped for the freedom of the seas was nothing more or less than an outcry against the British navy. Out of this sentiment has risen the great naval program of America. Roosevelt who detested the idea of naval rivalry between England and America, insisted on America occupying second place. This idea of Roosevelt prevailed up to the moment when the above sentiment began to reign supreme, when President Wilson asked for the strongest navy in the world in 1916. There is a story which says that President Wilson went to Europe with his naval program in one pocket and the League of Nations in the other. You can take your choice, said he to Mr. Lloyd George, who close the League. The prospect of smooth sailing was destroyed by what would become me. The subsequent American naval policy manifested itself in the form: The deal is off; we shall put through the naval program.

Some time ago, on a certain occasion, Rear Admiral H. McL. Hare said that if the United States cease building battleships it would be because some other nation had not money with which to continue building. He further added: "I know it will make some of you catch your breath if I say we must have a navy large enough to fight England. . . . Congress should know, against when the navy was being built. Ships for war against Japan must be different from those against Britain." It is well-known that Rear-Admiral Hare represents the jingo element of the United States Navy. We must not attach too much importance to his utterances. We have to bear in mind that there are jingoes in every country.

Admiral Karl David Beatty, hero of Jutland, in defence of the plea against the reduction of naval expenditure, told about an year ago, the interesting fable of the fox who came across an old boat, which, having successfully eluded his enemy in battle, was sharpening his tusk against a tree. Said the fox: "Why do you expend your remaining energy when you have no enemy in sight?" The boar replied: "When the enemy is in sight it is time to think of other things." There is no doubt that the best brains in the service are being devoted, without ostentation, to maintaining the British Navy in such a condition that it will be worthy of the Nelson tradition.

Neither Britain, nor Japan, nor the United States, to mention no others can claim immunity from the love of power

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tries like France, Japan, and Italy, which, on account of poverty or of some other similar cause, are unable to follow the footsteps of providentially more favoured countries in spite of their will and are lagging behind in this respect, are indeed to be pitied. Nothing can be more cruel than to accuse them of being militaristic, while all powerful countries are necessarily militaristic. Hereby, in order to avoid misunderstanding in advance, let it be clearly and unequivocally stated that by militarism we mean defensive militarism. After the sad experience of Germany which we have just witnessed, at least for many years to come, no country in the world will ever dream of aggressive militarism.

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and wealth and temptation to pride. A State which preaches justice and humanity is just as capable of extravagant self-esteem and arrogance as any others. In this respect, nothing is more salutary for a nation than the opportunity to see itself as reflected in the mirror of the others. Some time ago, an American writer wrote:

"America, England and Japan are, for the moment, the three strongest Powers in the world; each is reaching out for world trade, each sees in one or both of the others its chief rival or obstacle. So long as this tense rivalry exists disarmament is an illusion; and curiously enough we deliberately started the building competition. We decided of our own free will to take first place away from England, and literally drove Japan to build in self-defence. Take away our 1916 program and Japan would not dream of her new program. Therefore it is quite certain that in any disarmament conference we ourselves will be the stumbling block. We will not be content to scale down to pre-war conditions. We shall insist on holding the first place which we aim at but have not yet obtained. Therefore, to our mind a conference simply called to limit armaments may do good, but is more likely to end in disillusionment and increased bitterness." America may be sure that any advance in the direction of reducing naval armaments will be met half-way by Great Britain, and likewise by Japan. But, if America insist on much vaunted paramountcy by building a great fleet, it can only lead to the beggaring competition analogous to that of the pre-war days, with the only difference that armaments have been transferred from land to water. It is to be earnestly hoped that such a competition will be stopped betimes. All countries concerned are feeling it unbearable to find themselves in such a bewildering quandary.

It would be needless to say that the existence of potential militarism side by side with visible militarism is not confined to land armaments. The same consideration holds good in the case of naval armaments. We have to pay particular attention to the problem of oil.

It is notorious that for years prior to the outbreak of war, Germany had by divers arts and cunning contrivances sought to hamper and restrain the development of the industries of other nations and to thwart the expansion of their commerce. Her methods at times violated the very principle of fair trading. Her practices were part of her policy of world-wide aggression — "Deutschland über Alles"—no matter at what cost or at what sacrifice of commercial rectitude. It was only on the outbreak of war that the extent and character of Germany's repeated acts of aggression and the truculence and arrogance of her methods were fully realised. There were some acts which viewed in proper perspective may be compared to the violation of neutrality of Belgium and many methods which can only be covered by the conception of Bethmann Hollweg's scrap of paper. In the case of pre-war Germany, unscrupulous aspiration to commercial supremacy was a prelude to the world-domination dreamt of by her chauvinists. The opposite case of visible and potential militarism which should serve as a prelude to commercial and industrial world-dominating supremacy is by no means unthinkable, at any rate, theoretically. In this respect, after the bitter experience of the last war, we cannot afford to let the future take care of itself.

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"America, England and Japan are, for the moment, the three strong at Powers in the world; each is reaching out for world trade, each sees in one or both of the others its chief rival or obstacle. So long as this tense rivalry exists disarmament is an illusion; and candor by enough we deliberately wasted the building competition. *We* decided of our own free will to take first place away from England, and literally drove Japan to build in self-defence. Take away our 10 to 10 program and Japan would not dream of her 10 to 7 program. Therefore it is quite to take that in any discussion conference we ourselves will be the stumbling block. *We* will not be content to cede our to pre-war conditions. *We* will insist on holding the first place which we won at but have not yet obtained. Therefore, to our mind a conference simply called to limit armaments may do good, but is more likely to end in visible humiliation and increased bitterness." America may be sure that any advance in the direction of reducing naval armaments will be matched by Great Britain, and likewise by Japan. But if America insist on much vaunted parity by building a great fleet, it can only lead to the keenest competition and to that of the present war days, with the only difference that armaments have been transferred from land to water. It is to be sincerely hoped that such a competition will be abandoned before. All countries concerned are feeling it unbearable to find themselves in such a bewildering quandary.

It would be needless to say that the existence of pedantful militarism side by side with wilful militarism is not confined to land armaments. The same consideration holds good in the case of naval armaments. We have to pay particular attention to the problem of oil.

It is notorious that for years prior to the outbreak of war, Germany had by diverse arts and cunning contrivances wrought to hamper and retard the development of the industries of other nations and to thwart the expansion of their commerce. Her methods at times violated the very principle of fair trading. Her practices were part of her policy of world-wide aggression — "Deutschland über Alles" — no matter at what cost or at what sacrifice of commercial rectitude. It was on the outbreak of war that the extent and character of Germany's repeated acts of aggression and the treachery and arrogance of her methods were fully realised. There were some acts which viewed in proper perspective may be compared to the violation of neutrality of Belgium and many methods which can only be covered by the conception of Bethmann Hollweg's scrap of paper. In the case of pre-war Germany, measureless aspiration to commercial supremacy was a prelude to the world-domination dreamt of by her chauvinists. The opposite case of visible and pedantful militarism which should serve as a parable to commercial and industrial world-dominating supremacy is by no means fanciful, at any rate, theoretically. In this respect, after the bitter experience of the last war, we cannot afford to let the future take care of itself.

The unprincipled and ever-growing rapacity of capitalists and brokers is playing nowadays far too important a rôle in the immediate neighborhood of foreign offices. The tidal wave of labour troubles seems to be destined to intensify the rapidity and greed of industrial commercialism. Air and water are indispensable to human living. But on disproportionate excessive accumulation they give rise to hurricane and flood. Just so is it with commerce and industry. They are special and tame as a cat under ordinary conditions and circumstances. But the excessive accumulation of wealth in one spot instigated by the greed of further acquisition by commerce and industry, gives to commerce and industry the character of flood and hurricane. Aggressive capitalism shrews and enslaves mankind for selfish ends. Capitalistic Imperialism is spare to be dreaded than Oriental militarism.

The projected Pacific conference will pay due regard to the various points discussed in the above for the sake of the conference leading to some tangible results. Further, all the delegates must possess the qualification of really representing the country which they may profess to represent, and speak words which can be translated into deeds. Idle words and empty phrases which say much but mean little should be banished altogether. Frank discussions in the open on clear-cut issues should be the main characteristic of the conference; by that, however, is not meant the Pandiloquent eloquence and public peroration which usually appeal to the fancy of a newspaper reporter. It is also to be carefully borne in mind that hands joined are not much different from fingers entwined comb-wise and that to an one-sided preference to open partisanship,

there is but a small step. In this connection, I entreat the reader to go over once more the passage, to be found toward the close of the last section, quoted from Washington's farewell address.

Let us repeat once more that in discussing the limitation of naval armaments, it is imperatively necessary to consid r the problem from an int rnal, unbiased point of view. For the success of the conference, it is indispensable to expose potential militarism or militarism cannoufla ed to full view, by pushing it to the front of the screen. Futile attempts like light-heartedly trying to fix the monetary values tonnage ratios can only lead to failure and would defeat the very purpose for which the conference was called.

Japan-American and Anglo-American Relationship

Nearly a century ago, in 1853, toward the close of the administration of the fifth American President James Monroe, there lived William Ropes, a Bostonian, whose residence was in Broadway, and who held a small monthly religious meeting at his house. At the first meeting, the question of the gathering was drawn to the beauty of a basket of Japanese work manship, which happened to be on a table in the room where they met, and which had probably been obtained through the Dutch traders. They fancied that people who could make such exquisite basket must surely be good-natured [illegible]. A sum of 27 dollars was collected and sent off for the future [illegible] the land [illegible] might be looked upon as [illegible] early glimpse of the Japan [illegible] relationship. Our relation with Japan [illegible] since 1854 [illegible] [illegible] has been so often to a time re-

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The unprincipled and ever-growing rapacity of capitalists and financiers is playing nowadays far too important a rôle in the immediate neighborhood of foreign offices. The tidal wave of labour troubles seems to be destined to intensify the rapacity and greed of industrial commercialism. Air and water are indispensable to human living. But on disproportionate excessive accumulation they give rise to hurricane and flood. Just so is it with commerce and industry. They are as peaceful and tame as a cat under ordinary conditions and circumstances. But the excessive accumulation of wealth in one spot instigated by the greed of further acquisition by commerce and industry, gives to commerce and industry the character of flood and hurricane. Aggressive capitalism starves and enslaves mankind for selfish ends. Capitalistic Imperialism is more to be dreaded than German militarism.

The projected Pacific conference should pay due regard to the various points discussed in the above for the sake of the conference leading to some tangible results. Further, all the delegates must possess the qualification of really representing the country which they may profess to represent, and speak words which can be translated into deeds. Idle words and empty phrases which say much but mean little should be banished altogether. Frank discussions in the open on clear-cut issues should be the main characteristic of the conference; by that, however, is not meant the grandiloquent eloquence and pathetic peroration which may appeal to the fancy of a newspaper reporter. It is also to be carefully borne in mind that hands joined are not much different from fingers entwined comb-wise and that from one-sided preference to open partisanship, there is but a small step. In this connection, I entreat the reader to go over once more the passage, to be found toward the close of the last section, quoted from Washington's farewell address.

Let us repeat once more that, in discussing the limitation of naval armaments, it is imperatively necessary to consider the problem from an impartial, unbiased point of view. For the success of the conference, it is indispensable to expose potential militarism or militarism camouflaged to full view, by pushing it to the front of the screen. Futile attempts like light-heartedly trying to fix the meaningless tonnage ratios can only lead to failure and would defeat the very purpose for which the conference was called.

Japan-American and Anglo-American Relationship

Nearly a century ago, in 1828, toward the close of the administration of the fifth American President James Monroe, there lived William Ropes, a Boston merchant, whose residence was in Brookline, and who held a small monthly religious meeting at his house. At the first meeting, the attention of the gathering was drawn to the beauty of a basket of Japanese workmanship, which happened to be on a table in the room where they met, and which had probably been obtained through the Dutch traders. They fancied that people who could make such an exquisite basket must surely be good-natured folk. A sum of 27 dollars was collected and set aside for the future evangelisation of the land from which it came. This incident may be looked upon as a very early glimpse of the Japan-America relationship. Our relation with America since 1854, that is the seventh year of Kayei, has been so often told that re-

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capitulation would be wholly unnecessary. Only, by trying to associate this beautiful basket with the monstrous men-of-war of nowadays of both countries, I cannot help being struck by the wonder which time can work in a brief space of less than a century. With many millions on both sides of the Pacific, I do earnestly hope that everything be done to accomplish and nothing be done to undanger the full realization of good will genuine understanding, and broad cooperation between the country who made that beautiful basket and the country who showed her willing generosity be contributing some odd twenty-seven dollars toward the expense of bettering the welfare of her prospective friend.

The relationship between Ameirca and England is so mutually interdependent and confusedly interwoven that it appears to an outsider extremely intricate and even puzzling. It is a matter of common knowledge that a British foreign secretary. George Canning, is the godfather, if not the father, of the Monroe Doctrine. Canning in his well-known letter to Richard Rush, the American minister at London, dated August 20, 1823, after affirming the recovery of South American colonies by Spain to be hopeless and the recognition of them as independent states to be merely a question of time explicitly said:

"We could not see any portion of them transferred to any other power with indifference. If these feelings are, as I firmly believe them to be, common to your Government with ours, why should we hesitate mutually to confide them to each other, and declare them in the face of the world."

President Monroe's annual message of December 2, 1823, which announced for the first time the "regional understanding," in the wording of the Covenant of the League of Nations, which has since come to be known by the name of Monroe Doctrine, was in no small measure influenced by Canning's proposal. I wonder if Canning ever dreamt of the hands and arms of his scion in the British foreign secretaryship tied up some day by the very rope he himself had twisted.

There is a story which says that the Anglo-American dispute over the Venezuelan boundary and the subsequent concession on the part of Great Britain in the ninetieth was a put-up job. It was done for the purpose of establishing a timely precedent of the application of the Monroe Doctrine, which was deemed necessary in view of German activities in South America and of the possibility of Germany being disposed to resent it. I can only half-believe the story which may after all turn out to be a put-up version of an old story. Nevertheless, this story coupled with Canning's participation in originating the idea of the doctrine, would furnish an instructive example of the intricate working of the complex relationship existing between Great Britain and the United States.

Nothing can be more absurd and self-contradictory than the childish proposal to restrict Article 21 of the Covenant of the League of Nations to the Monroe Doctrine, by stripping the article of the clause "the regional understanding." The Anglo-Japanese Alliance in its renewed form as I have in mind, is no more or less than an example of regional understandings, of which the Monroe Doctrine is also an illustration. It is hard to understand why this aspect of the indisputable validity of the Anglo-Japanese Alliance has not hitherto been pushed

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capitulation would be wholly unnecessary. Only, by trying to associate this beautiful basket with the mean-to-war of nowadays of both countries, I cannot help being struck by the wonder which time can work in a brief space of less than a century. With many millions on both sides of the Pacific, I do earnestly hope that everything be done to accomplish and nothing be done to impair the full realization of good will, good understanding, and broad cooperation between the country who made that beautiful basket and the country who showed her willing generosity by contributing some old Imari ware deft as toward the expense of fostering the welfare of her protective friend.

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There is a story which says that the Anglo-American dispute over the Venezuelan boundary and the subsequent concession on the part of Great Britain in the matter of Behring Sea was a package deal. It was done for the purpose of establishing a timely precedent of the application of the Monroe Doctrine, which was deemed necessary in view of German activities in South America and of the possibility of Germany being disposed to resent it. I can only half believe the story which may after all turn out to be a put up version of an old story. Nevertheless, this story coupled with Canning's participation in originating the idea of the doctrine, would furnish an instructive example of the intricate working of the complex relationship existing between Great Britain and the United States.

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more to the front. The main argument advanced against the renewal is that the motive for the alliance no longer exists, the German fleet being at the bottom of a Scottish bay and Russia being chaos itself. But who knows how long such a state of Far Eastern affairs will continue. Anything might happen in the course of time. Such an idea as an aggressive Soviet or reactionary Russia is by no means unthinkable. In the one hundred years' existence of the Monroe Doctrine, there was often a period during which the practical application of the doctrine was not in sight. On that account, however, was it proposed to abrogate this regional understanding. I see no reason why the Anglo-Japanese Alliance should be abrogated simply because of the lack of the probability of application in the near future. Both the nature of the Anglo-Japanese Alliance as an emblem of the Anglo-Japanese friendship and its aspect as a regional understanding, equally demands its renewal in some form or other.

ADDENDUM. This article is the continuation of my article on the same subject in the forthcoming number of the "Asian Review" and was to be inserted in the next number of the same magazine. The appearance of probable delay in the publication of the next number of the magazine, coupled with my desire to make this second article follow the first as closely as possible, led me to publish it as a separate pamphlet. The third article will probably appear in some future number of the "Asian Review."

While my first article was going through the press, my attention was called to an article by the Hon. James M. Beck, entitled "It might have been," to be found in the March number, 1921, of the "National Review," in which a certain point discussed in my first article was partly anticipated more than one year in advance. The article in the guise of a dramatic act closes by an eclogue spoken by the Muse of History:

Of all sad words of tongue and pen,
The saddest are these: "It might have been."

Tokyo, July, 1921.

Kome-nedan

Cu-gu to sagaru,

Atsusa kana!

The price of rice

Doth steadily fall!

Oh what heat!

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STRANGE CHANCES

Translated by T. Wakameda from the Japanese of BAKIN

CHAPTER VIII

A girl's wit pleases Lord Norimasa

ONE day in the end of the Third Month of the following year Lord Norimasa went a-hawking to Genji-yama, accompanied by a number of men and some dogs. The party left the mansion early in the morning and hunted for game; but as there was but little, they directed their steps towards Nagoya and Osaru-hatake, passing Sakai-ga-yatsu and the Tengudo. It had rained the night before, and the road was not yet dried up. When the party came to the outskirts of Tsuji-machi, Lord Norimasa found his sandals were besmeared with mud. There he heard a young woman singing to the tune of a *koto*. He looked about and saw a thatched cottage by the roadside, from whence the melody seemed to proceed.

Lord Norimasa, turning to one of his attendants, said, "I think I will rest here for a while and wash my feet."

"All right, my lord," answered the attendant, and tapped at the cottage door, saying, "The Governor-General has come a-hawking and wants some hot water to wash his feet. Bring some in a tub."

At these words the sound of the *koto* stopped, and in a little while a girl of about seventeen made her appearance. Though plainly clad, she was as beautiful as Mount Fuji in summer. She had in her right hand a white fan on one side of which were daintily written the words, "The moon cannot lodge her fair form in it." Falling on her knees, she held out this fan towards the lord, but spoke no word. Norimasa drew near, took the fan and read the letters on it.

"Ota Dokan," said he, "when he was young, went a-hunting one day. Overtaken by a shower, he hastened to a cottage, where he asked to borrow a straw rain-coat. From the inside came a young woman, who produced a branch of globe-flowers for him, reciting an old poem. Dokan, unable to make out the meaning of it, returned home sullenly. When he understood the sense of the verse, he learned a good general should be versed both in military and literary arts, and regretted he had hitherto neglected literature. From that time forth he studied poetry, and at last became a noted general. Now I remember the lines:

> 'The bottom of my tub hath fallen away:
> As it can hold no water now, the moon
> Cannot lodge her fair form in it. . . .'

Perhaps in this house they have a tub the bottom of which is broken; and they

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"Oia Dokan," said he, "when he was young, went a hunting one day. Overtaken by a shower, he hastened to a cottage, where he asked to borrow a straw rain-coat. From the inside came a young woman, who produced a branch of globe-flowers for him, reciting an old poem. Dokan, unable to make out the meaning of it, returned home sullenly. When he understood the sense of the verse, he learned a good general should be versed both in military and literary arts, and regretted he had hitherto neglected literature. From that time forth he studied poetry, and at last became a noted general. Now I remember the lines:

> "The bolt in my tub hath fallen away;
> As it can hold no water now, the moon
> Cannot lodge her fair form in it. . . .'

Perhaps in this house they have a tub the bottom of which is broken; and they

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cannot bring me hot water. So the young woman suggests this by means of the lines from an old verse."

And Morinaga, looking into the girl's face with a smile, continued, "I am so much pleased with your wit and learning. If you are still unmarried, I wish you to come to my house and be a chambermaid. Who and what are your parents, girl?"

At this juncture an old woman, who seemed to be turned of sixty, hurriedly came out, and bending down beside the girl, respectfully said, "Excuse me for breaking in, my lord. I am her mother; my name is Urakoma. I have been a widow these ten years and am not in easy circumstances. My only wish is that my daughter may live a happy life. I love her so much, my lord, that in spite of my poverty I have sought her many things a woman must know. Look! she is not so ugly as a mortar clothed in a mat. There are no suitors, but I rejected all of them, wishing for a better one. If your lordship wants her, we shall be most happy. She is now seventeen years old; her name is Kofu." So saying the old woman laughed a laugh of satisfaction.

"You are a good speaker, old woman," said Morinaga, with a smile. "If your daughter but comes to me, you shall pass the rest of your life comfortably. I shall send for her in a day or two. Don't speak of this to others." Drawing one of the arrows out of his quiver, he said, "Look at this, Urakoma. Each of my arrows has my name written in vermilion; I will give you one of them in token of keeping my pledge."

Lord Morinaga handed an arrow to the old woman and went out of the widow. The old woman and her daughter followed him intently with their eyes. Morinaga told his attendants never to reveal this secret to the elder relatives. The party at once returned and reached home towards evening. At night he thought, "If I have that girl come here, Kagehara and the other elder relatives will be sure to expostulate with me, sternly reproaching the old precedents. Let me see—if I put her in the villa at Kobukuro, they will not become aware of it, and all will go very well. But whom shall I send to bring the girl?"

Early the next morning it happened that Suyoro, Kunitara's only son, came to attend office, the days of mourning for his deceased father being over. Seeing him, Morinaga told him to come up to him and said, "I am sorry that your father and Toroku are dead, and I think you must be very sorry, too. Forsooth I regret that the coat armour, which my predecessor longed so much for to the last, has sunk down into the sea. So I ordered the fisherman on the Heidland of Mura to bring it to me if it should come floating near the shore, adding that the discovery of it should be amply rewarded. But no one has fetched it as yet. You, too, will always in tempestuous weather go down to Shichiri Ga-hama and Imamura Ga-saki and look for the coat armour."

"I am very grateful to your lordship," said Suyoro, with a bow; "I am very grateful to your lordship for holding a grand memorial service. Even if the Sea King took possession of that coat, I would seek for it and restore it to you. I thirst of this day and night."

"Young as you are," said the lord, with a nod, "you are faithful as your father was. I have a secret, but cannot yet find any one who is likely to carry it out. I have known you very well from

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cannot bring me hot water. So the young woman suggests this by means of the lines from an old verse."

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"You are a good speaker, old woman," said Norimasa, with a smile. "If your daughter but comes to me, you shall pass the rest of your life comfortably. I shall send for her in a day or two. Don't speak of this to others." Drawing one of the arrows out of his quiver, he said, "Look at this, Urakoma. Each of my arrows has my name written in vermilion; I will give you one of them in token of keeping my pledge."

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Early the next morning it happened that Sagoro, Kambara's only son, came to attend office, the days of mourning for his deceased father being over. Seeing him, Norimasa told him to come up to him and said, "I am sorry that your father and Toroku are dead, and I think you must be very sorry, too. Forsooth I regret that the coat armour, which my predecessor longed so much for to the last, has sunk down into the sea. So I ordered the fishermen on the Headland of Miura to bring it to me if it should come floating near the shore, adding that the discoverer of it should be amply rewarded. But no one has fetched it as yet. You, too, will always in tempestuous weather go down to Shichiri-ga-hama and Inamura-ga-saki and look for the coat armour."

"I am very grateful to your lordship," said Sagoro, with a bow; "I am very grateful to your lordship for holding a grand memorial service. Even if the Sea-king took possession of that coat, I would seek for it and restore it to you. I think of this day and night."

"Young as you are," said the lord, with a nod, "you are as faithful as your father was. I have a secret, but cannot yet find any one who is likely to carry it out. I have known you very well from

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your childhood. Can you do it for my sake without making it known to any one?"

"I will do it at the risk of my life," answered the other, with the enthusiasm of a youth. "There may be many others, but your lordship entrusts a young man like me with this important matter. I consider it a great honour. I would steal even into a castle which is defended by hundreds of thousands of men, and fulfil your order."

"I do not doubt your prompt consent," said the lord, smiling; "but an inconsiderate assent often proves fruitless. Will you really take upon yourself what I order, Sagoro?"

"It is a disgrace to a samurai to break a promise, is it not?" said the young man. "If I disobey my lord, I cannot hold myself in the world however high heaven may be and however thick the earth. I should be punished by god if I were untrue."

At this Norimasa was greatly delighted and bade all the other attendants withdraw from his presence. As soon as they had left, he said in a low voice, "My secret is not that I wish you to go to an enemy's castle and perform a stratagem. Yesterday, when I went out a-hunting and passed Tsuji-machi, I saw a beautiful woman, who I have been told is the daughter of a widow named Urakoma. Her name is Koito. Rural wine will often excite one to madness; the blossoms in the field too often charm us. I cannot forget that girl. I have promised to send for her shortly and given her one of my arrows in token of it. But if this is known to my elder retainers, they will surely expostulate and dissuade me. I beg of you to go there secretly and take Koito to the villa at Kobukuro."

Greatly surprised, Sagoro gazed into his lord's face silently. After a while he said, "Your lordship is already betrothed to the princess of Tomo-oki Ason. It will do you no good to keep the daughter of a humble widow. Though we keep this secret, it will soon come to light; for ill news runs apace. I entreat you to be more serious and make a plan for your future prosperity."

Norimasa flew into a passion and his face burned with wrath. Catching hold of his sword, he cried, "What have you said, Sagoro? Have you not just said it is a samurai's shame to eat his word? Have you not said that if you disobey me you would be punished by god? And you expostulate with me."

"I have said I will never disobey you, my lord," said the lad, "and I can't break my promise. I'll go to Tsuji-machi at once and take that girl—Koito—to Kobukuro with me."

"Will you go, then?" said Norimasa, whose angry look now subsided into a smile. "I am very glad of it. Make haste at once lest our secret should become known to my elder retainers."

Sagoro withdrew with a bow. He thought over the matter more deliberately and determined to go to Nagao Kageharu, who he thought might give him good advice. He called on this elder retainer and found him at home. Kageharu heard what the visitor told him, and after a while said, "A scheme has occurred to me. According to you, the old woman at Tsuji-machi seems so avaricious that she wishes for wealth by making a cat's paw of her only daughter. Go to her with fifty *ryo* and say to her, 'Lord Norimasa yesterday said he would send for your daughter. But as his lordship is to marry a lady shortly, the elder

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retainers expostulate with him so seriously that he cannot keep his promise. If you both stay here any longer, our lord will not awake from his infatuation. So we ask you both to leave here and go somewhere else. If you will comply with our request, we shall be much pleased.' And give them fifty *ryo* and take back the arrow in exchange. If the old woman wants more money, she shall have it. Go and bid them both go away. This will be the best and safest way. If the woman still does not consent, you may cut down both mother and daughter with your sword. As for you, go anywhere you like and wait until all is right. When our lord repents of his conduct, I will tell him how faithful you have been, and arrange everything on your behalf. Then your father will not have died in vain."

Thus Kageharu handed him over fifty *ryo*. The young man, accepting the money, said, "If I make a failure, I shall not be able to see you again. Wherever I am, I shall pray for the prosperity of our lord's house and nothing else."

Sagoro hurried back to his house and made preparations for departure. He feared that he might not come home again and disposed of everything which might be useless when he was gone. He said to his servants that as his mourning was over, he was going to the Tsuru-ga-oka Hachiman. He left his house alone, on this important errand, sad to think he might not come back again.

Koi ja, sekyaruna
Ukiyo wa kuruma;
Inochi nagakerya
Meguri au.

If thou lov'st long, we may
Our meeting well adjourn—
The world is but a wheel,
Happy days will return.

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A HOMESICK JAPANESE WIFE

[The original of the following letter was written about a hundred years ago by a Japanese woman who was married to a Dutchman, and lived in the Netherlands. She was a native of Nagasaki. It scarcely need be said that, in the régime of the Tokugawa Shogunate, any Japanese was forbidden to go abroad under penalty of severe punishment, but the woman in question was so bold that, setting at naught the national law, she secretly married one of the Westerners, "hairy barbarians," without the permission or knowledge of her friends at home, and accompanied her husband to his native country. The original is written in good Japanese, which shows that the correspondent was a woman of some culture, though in the meanest of social positions. In translating the letter, through a Japanese friend in the Dutch Legation, I asked the gentleman in the office for an English translation of the foreign words spoken by the baby, but I was told that the words are not Dutch, and that they may be from a Javanese dialect. It is the same with proper names found in the letter, with the exception of Anna Mie. Their proper spellings cannot be given, most probably owing to the incorrect pronunciation of the correspondent. She must have been the only Japanese found in Europe in those days, so she might appear to the Occidentals to be a visitor from another planet.—Y. ISOBE.]

A Letter from a Japanese Wife in the Nethe lands to her Parents in Nagasaki.

(A Secret Correspondence in Violation of the National Law.)

Care of Fulura, The Netherlands.

My dear father, mother, and sister:

Almost unbearably oppressed with homesickness, I venture to write this letter to you. I sincerely hope that this letter will find all of you in perfect health.

Through a very strange tie, I was married to a Dutchman by the name of Fulura (?), and on the night of the 22nd of September, 1825, at Nagasaki, I went on board a ship bound for the Netherlands. When I found myself in the open sea, I could not help yearning after my dear mother and wept day and night. On the seventh day after our departure, I saw a mountain through the pine-trees far away in the southwest. When I was told that it was Mt. Fuji (?), I reverently bowed towards it, and the reflection that it was the last of my native country I could ever see in my life gave me no end of sorrow, and I wept more bitterly for the rest of the day. A terrible storm rose in the night, and our ship sped on before it for about twenty days. When the wind had died away, I got upon the poop of the ship and looked about me. An island was seen in the south-east. I was told that the island is called Egirisu (?), lying about four hundred *ri* away from Japan. Then came a calm and we made but little headway. But a stiff wind began to

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[The original of this letter has been published in a Spanish version in the *Boletin de la Real Academia de la Historia*, Madrid, Tomo XLII, Cuaderno VI, Junio de 1903, pp. 481–484. The translation is by Mr. Lowell.]

Ozcáid asks to be a visitor from another planet.—*Y. Lowell.*]

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blow again at dawn. The ship continued for about thirty days to drive along the coast of a land called Karanoto (?). When the wind had stopped at length, I asked them how far it was to our destination. I was told that we had to sail two thousand *ri* more! What a long and tedious voyage! Though it was my lot predestined before my birth, I repented of my union with a man from such a distant land. A very undutiful daughter I was to have abandoned my father and mother, and now the judgment of heaven had overtaken me. How angry my mother was with me! And then there was no hope for me of revisiting my dear home. When I was lost in such dismal thoughts, our boat arrived at a harbour called Ihayu (?) in India, on the 13th of January, 1826. The harbour is a Dutch colony. We stayed for a long time in a house owned by a Dutchman named Shakira (?). The news having spread that a Japanese had come, people thronged to look at me—some of them from places several *ri* or even twenty *ri* distant from the port.

Then we took ship again, and on the 1st of May, we finally arrived at a harbour called Ketel (?) in the Netherlands. I was now in my husband's country. The surname of the family is Fulteresi (?), and my husband's name is Fulura. Besides him, the family consists of his mother and sister. The social status of the family is about the same as that of a substantial headman of a village in Japan. With many servants in its employ, the family lives in competency, so I have nothing to fear for my future. They usually eat something like *nikoshi*. Corn is not abundantly produced in the land. Seeing that their diet does not suit me, they are so considerate that rice is sent for from India on purpose for my use. Therefore, I have nothing to complain of as to inconvenience, but alas! I feel sad and lonely, constantly yearning after my native land. My sister-in-law, who is very kind to me, taking pity on me, got the images of my mother and sister carved in wood, and placed these in a lot of ground about fifty *tsubo* large, which had been laid out into a garden for the purpose. The garden was supposed to be my native country, whither I was going back. Then a sham farewell dinner was given on the ground, and they made a mimicry of seeing me off. Such a ridiculous play went on day after day for some time after my arrival in my adopted country. Surrounded by such kind people, I live most comfortably in a family where reigns peace and harmony. Please be at ease for my sake. Moreover, we have a son. He is seven years of age, and his name is Irikin (?). When I told him about Japan, he said, "*Shai-mo-in-ye*," which means that he wished to see his grandmother and aunt in Japan.

I hear that the daybreak here in Holland corresponds to the seventh hour of the daytime in Japan. Every time the day breaks, I will think of nothing but Japan, and weep and weep, saying to myself, "*Shai-mo-in-ye*." Though it was my own fault, I cannot but grieve over my unhappy lot. Please pity me, my dear mother and sister. I would write to my friends in Nagasaki, but correspondence is not an easy thing. I would write to my mother frequently to inquire after her health, but even a letter with only a few lines cannot be safely entrusted to any one except a particular friend. Unless we bribe an official interpreter in Nagasaki and ask him to send a letter secretly to its addressee, the letter will be

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confiscated by the authorities, and then I shall be in trouble, while my husband will be forbidden to visit the shores of Japan again. But now how lucky that I have got this good chance to write to you! This must be through a heavenly blessing, and as such I offer my hearty thanks to the gods and Buddha. In truth, ever since I left Nagasaki, I have been offering constant prayers to Shim-mei-sama, Tenjin-sama in Temma and other gods and goddesses.

I wish I could send you some of the products of this country, but I am sorry I cannot do this. Even the sending of letters is denied to me! But if the contents of a letter are of indifferent nature, I suppose the authorities may overlook the offence. Taking this opportunity, therefore, I have ventured to send a lock of my hair, as enclosed. Please accept it as a souvenir of me. If you want to send me a letter, ask an official interpreter to superscribe it "To Fulura," and then finding out a trusty merchant in your city who deals in foreign goods or drugs, ask him to give the letter to a Dutchman who is returning to his home. The letter will reach me, I am sure. Let me repeat, please pardon my ingratitude to you,—a sin which I regret from the depths of my heart. Mine is a case of an "unlucky relation," as the Buddhists say. Be resigned to your lot in having had such an undutiful daughter. Please consider my sister, O-Chō, as my second self. At the same time I pray O-Chō to love her mother doubly in my place and for my sake. There are more things I would say, but my poor pen does not allow me to give full expression to my heart. Please imagine how swollen my heart is with emotion.

I am,

Yours affectionately,

ANNA MIE (Fumi).

O-mae—tsurizao,

Washa ike-no-funa;

Tsurare nagara mo

Omoshiroi!

Thou art the fishing rod,

And I'm the trout in brook;

How jolly e'en if caught,

Be it with thine own hook!

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THE KING'S OWN SOCIETY OF JAPAN

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THE RED CROSS SOCIETY OF JAPAN

Polish Orphans sent to America

THE Polish orphans relieved by our society have been transported to the United States in several parties, while the remainder—51 children with their four guardians and eight children who recently arrived—will start from the Tokyo Central station on July 8th and the same day they will leave on the *Katori Maru* for the United States. This will end the relief work for the Polish orphans by our society at this time.

To sum up, since July, 1920, our Society has received and relieved 367 Polish children. For this the Society spent over ¥40,000, and we estimate that still more expenditure will be needed before the completion of this relief work. During this time, H.I.M. the Empress graciously sent a court official each time to the relief station in order to inspect the actual condition of the orphan children and not only bestowed gifts of confections upon them, but on the 6th of April personally paid a visit to the Hospital of the Red Cross Society. Then Her Majesty entertained the children and again made presents to them. Her Majesty also graciously condescended to converse with Madams Bielkiewicz, President of the Polish Relief Society, whereupon said lady president and the young souls, too, were sensibly affected by her kindly condescension.

Furthermore, volunteers from various quarters contributed both material and funds for our work, showing deep sympathy, as for example, the mother of Prince Mori, the Y.M.C.A., and the Fukuden Society, by whom the children were entertained in various ways. For this help we were indeed most grateful.

The total contributions by volunteers for the Polish orphans was over ¥11,600. This is exclusive of the money contributed by H.I.M. the Empress, the funds contributed to our general relief work and the value of articles received for the orphans. Of this amount ¥4,100 has already been disbursed and we estimate that more will be needed later. The remainder of this fund will be handed over to the President of the Polish Relief Society.

For the successful completion of this task—one related to peace time relief—we are grateful, and especially that except for a number of typhoid fever cases, so large a number of children were kept in Japan for some time without fatalities owing to change of climate, etc.

In bidding farewell to our young charges, we would echo the words of one of our staff, praying for God's blessing upon these poor waifs and for their future prosperity and health.

China Famine Relief

The following account was sent us by

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one of the members of the North China Relief Contingent sent out by our society. Dr. Hirose, the writer, is a member of our medical staff at the home base. He says:

"Our party started from Tokyo March 27th and arrived at Tientsin April 3rd. The next evening we reached Peking. On the morning of the 5th we began to realize the difficulties we were to encounter, as we found our rooms at the hotel filled with fine dust. As our relief quarters had not yet been prepared for us we went out for a stroll about the city, intending to call upon those interested in our work and also see something of the wonders of this famous city. But alas! a fearful dust storm, such as we had never experienced before, filled our eyes and mouths. Of course we had heard these dust storms mentioned before we came to China, but the reality was far worse than we had imagined possible. We could now easily understand why eye troubles are so common in this region, and as soon as our office was opened for work, our anticipations were amply fulfilled, as the majority of eye cases treated were caused by the atmospheric conditions, although of course primitive sanitary conditions also accounted for some of them.

"On April 12th our party went to Tientsin. Again we were unpleasantly surprised to find the sun almost obscured by what appeared to be smoke, but was in reality dust and sand. Our Relief Station was about an hour's ride from our hotel. As soon as we started out we were almost blinded by the fierce wind filled with sand, and the phrases which had before seemed to us literary exaggerations, such as "clouds of sand," "the sun in heaven darkened by dust," we found to be mere statements of fact regarding actual conditions in China.

"Returning to Peking, we could see nothing but dust from the coach in which we were riding, and on examining our luggage, we found the dust had invaded even that. Indeed I had the exciting experience of finding materials which I had carefully packed at the Relief Station almost completely buried in dust at the bottom of my bag. What a tragi-comedy it was! From this brief description you may see something of what a curse dust is in China.

"As I said before, numerous cases of eye disease occur, more or less serious. We had some rather amusing experiences. For example, patients suffering from irritation or dimness of vision applied to us for relief, and when we had washed out the eye, the patient could see as well as before, and at once heralded abroad our fame, convinced that Japanese physicians were regular eye wizards. Hence the hopelessly blind were attracted to us and although we confessed our inability to cure them, they insisted that we should try. So after frequent washing of the blind eyes, some were even pathetically insistent upon a slight recovery of sight. Sometimes flies flew out of neglected ulcers, or maggots were found in the gauze used to cleanse the eye, and the filthy condition of some patients was beyond description. Lice and bedbugs abounded. Sometimes a patient would come to us with 38° of fever and we could see no cause for this until we discovered lice infesting the patient's body. On destroying these pests, the temperature at once became normal. Of course we refrained from showing any disgust, no matter how filthy the patients might be but always treated them with kindness and consideration. This made a most favorable impression upon all. Indeed, it is necessary for all engaged in this kind of work to guard their words and actions most carefully, in order to win the confidence of the people.

"April 4th we opened a Relief station in Tientsin. There was already some work of the kind being done by local physicians, but on a small scale. Their rooms accommodated only about 50 patients. We obtained the privilege of using the same place, and went to work with two doctors, two nurses, a secretary and a janitor.

"Another group from our party went over to Peking but it took some time to negotiate with the officials before a station could be opened. To expedite matters

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one of the members of the Central Committee of the Red Cross Society, Dr. Ishigami, a surgeon of great medical skill at the Tokio Hospital. He says:

"Our Society [illegible] with sympathy and help from all. The [illegible] Empress [illegible] On the 5th of [illegible] receive the gifts [illegible] we were [illegible] contributions [illegible] Empress [illegible] Red Cross [illegible] [illegible] [illegible]

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we commenced work a short distance from Peking—at Tungchow—under the auspices of a Japanese-Chinese Society.

But as there was no Japanese hotel there, we found it very inconvenient to take the train out of the city every day for our daily work. In Tientsin and Tungchow the patients increased every day. Out there in the suburbs the common people were very poorly supplied with doctors so they appreciated our work very much and as the numbers increased additional doctors and nurses were detailed to these two points.

"On April 11th our negotiations were crowned with success and a station was opened in Peking. With 30 patients the first day and increasing numbers daily thereafter, we were kept busy indeed, sometimes treating 300 sick persons in a single day; at that station we had only one other physician besides myself, a head nurse and two assistants, an apothecary, a secretary, and a janitor.

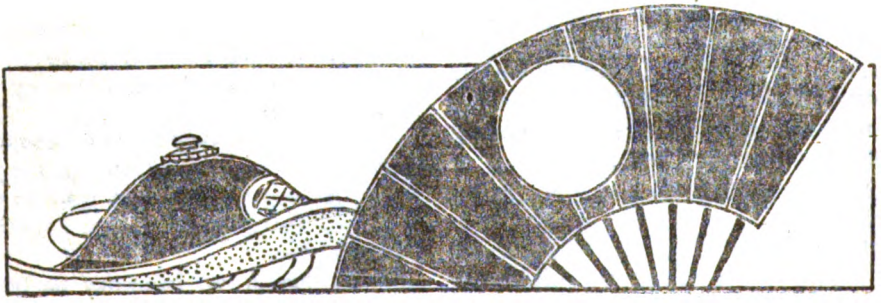
"Our duties were, in brief, to diagnose disease and prescribe remedies from 9 a.m. until 4 p.m. every day. The largest number of cases were affections of the eye; next came skin diseases and cases of malnutrition, many caused by ignorance of hygiene. Respiratory troubles were notably few in number—tuberculosis being almost unknown.

"Of the three stations mentioned Tientsin was opened April 4th, Tungchow April 5th, and Peking April 11th; all were closed on the same date—June 7, 1921. During this period the total number of cases treated exceeded 50,000."

Relief Work at Alexandrovsk, North Saghalien

Besides treating the sick and wounded among our military forces in North Saghalien, our sanitation corps is treating the inhabitants of Alexandrovsk as well. When the thaw set in, April 1921, the population, Japanese and foreigners, numbered but 8,000, in spite of an increase in emigration from the island. As there had been only one doctor and one midwife there, it will be seen how deplorable sanitary conditions were. Our Society at Headquarters having received an urgent request decided to despatch a relief corps at once. The President gave them special instructions prior to their departure July 15th. Mr. Seizo Kobayashi, commissioner, had already started several days before to prepare the way for the rest. The members of this special relief contingent are as follows:

K. Nakada, head physician, Tokyo; N. Yamamoto, head physician, Headquarters; S. Kiyota, Secretary, Headquarters; Miss R. Yoshizawa, head nurse; nine assistant nurses and a janitor.



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MAIKO PARK, NEAR KOBE

"YABASE" ONE OF THE EIGHTS FAMOUS VIEWS OF BIWA LAKE, OHMI

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KÁRUIZAWA

MT. DIAMOND, KOREA

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MR. ZUISHO HOTTA

From DR. WADAGAKI'S "TOFUNROKU"

WE have a great engraver in Mr. Zuisho Hotta. He is nearly seventy-seven years of age now. In the reign of the Emperor Komei he used to engrave for the Imperial Household in Kyoto; and when, once ordered to make a stand for a crystal *okimono* or ornament for the alcove, many masterhands joined in the competition, his work was chosen as the best of all, and he himself received an honourable mention.

At first he thought that as the *okimono* was to consist of some crystals its stand had better have the shape of waves, which have connection with water; and intended to make it as if the crystals were afloat here and there on the waves and surges. Now there are numberless forms of waves —some gather, some disperse, some rise up, others fall down. The old artist made a very interesting design in consideration of all these. Yet he thought of witnessing the real things and of copying their natural state; so roamed along the coasts of Suma and Akashi, and rowed about the Strait of Naruto in a boat. But unfortunately he did not discover any ideal forms of waves, and unpleasantly passed some forty or fifty days.

It happened just at this time that rain fell heavily in Kyoto: the rivers were overflowed, bridges fell, and houses floated down. It presented a miserable sight. Thinking that no better opportunity had offered itself, the old man hastened to Sanjo Bridge in the teeth of the violent rain. By doing so, of course, he meant to inspect the angry waves from the bridge and discover some ideal forms of them. He went as fast as his legs could carry him, but the bridge was already in such danger that a man on guard did not permit him to step on it. At this the old man said, "I work for the Imperial Household; it is necessary, on account of my business, to look into the whirling waves from this bridge even at the hazard of my life. Pray allow me to do so." Thus he obtained a special permission: he advanced to the middle of the bridge safely and looked upon the surface of water so eagerly for some time. The wind grew stronger and the rain more violent; at last the bridge began to quake. The man on guard, seeing this, cried out "Danger! danger!" but Mr. Zuisho was resolved never to leave there even a step unless he discovered his ideal forms of waves, though he might be drowned. In spite of many callings and shoutings, he remained unmoved. At length he was enabled to find his ideal forms of waves. As soon as he hurried back, he took up his engraving knife even without so much as throwing off his drenched gowns, and at one effort completed the engraving of the shapes of waves which were fresh in his memory. After this, and with this model before him, he spent

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MR. XUDHO HOTTA

From EL VADAGAKIS "TOFUNROKU"

We have a great enjoyer in Mr. [illegible] Hotta. He is nearly [illegible] years of age now. In the [illegible] of the Meiji era he used to [illegible] for the Imperial Mint of Japan [illegible] a salary for [illegible] war or otherwise. For the above-mentioned Takahashi gained in the competition, his work was chosen as the best of all and he himself received an honourable mention.

As [illegible] that [illegible] was to consult [illegible] and had better leave the [illegible] have connected with water; and [illegible] to make it as if the crystals were about here and there on the waves and [illegible]. Now there are [illegible] some of waves [illegible] some [illegible] up, only as [illegible] made a very [illegible] in consideration of [illegible]. Yet he thought [illegible] the real things and [illegible] ing their natural state; so removed along the coasts of Suruga and Awa-ji, and noted about the Spirit of Fuji-no in a boat. Unfortunately he did not discover any ideal forms of waves, and unpleasantly passed some forty or fifty days.

It happened just at this time that Mr. Ichi heavily in Kyoto; the rivers were overflowed, bridges [illegible] washed away, and [illegible] Takahashi [illegible] the [illegible] Mr. Hotta [illegible] [illegible] [illegible]

fifteen or sixteen days in making a splendid stand, which he presented to the Imperial Household. The Emperor was highly pleased with this work of his—so much so that he bestowed the present name of Nuisho upon him who had modestly called himself Sunsho until then.

The old artist says, "I have never been taught by anybody; my tutor being Nature herself. I will obtain the niceties and delicacies of the creation, and make them my possessions." This is indeed his principle.

Possessed of such talent, Mr. Nuisho was greatly loved by the late Lords such as Yodo, Shungaku, Sanjo, and Iwakura. It is said that the frame of the clevalglass used by the late Emperor Meiji was made by him.

When I once called on him at his abode at Atago-shita, Mr. Nuisho showed me many engravings of his own making. I looked at them minutely, and was struck with their ingenuity, and unwittingly cried, "Your work is divine!" But he said, "There is one thing that I should like to show you; when I see it I have no courage to take up my engraving knife any more." So saying, he went into the adjoining room. Thinking that he would perhaps show me the work of an old artist, I awaited him calmly. After a while he gently came out with a palm-sized thing in his hand, which was wrapped in a piece of yellow cloth. "Look at this anyhow, sir," said he. I opened the wrapper, and found a natural stone—a Kamogawa stone—which naturally formed a human figure. It surprised me not a little. "Look at it well," said the old artist; "this is supposed to represent To-Hamei, who is gently smiling with an open fan in his hand. I have lived in Kyoto for about fifteen years, and searched in the Kamo-gawa very often; and my acquisition is this one thing. It is natural that, on seeing this, I would rather throw away my engraving knife, is it not?"

Now Mr. Nuisho seldom uses his unrivalled knife, and is devoted night and day to the invention of a dyestuff for the ship's bottom from the lacquer peculiar to Japan. "It is only an individual's plan," says he, "to get an empty name and make money by means of an engraving knife. I am proud that I was acquainted with the late Emperors Komei and Meiji, and with many great people. And the way of requiting their favours is no other than undertaking an everlasting enterprise for the benefit of the nation. I am very old now; I shall not live long any more. But if I should luckily succeed in the morning, I would make no objection to dying in the evening." He is in such high spirits that he seems to surpass a young man. He and I have the same native place. Many are the things I have heard directly from him and actually seen of him. By noting down a few of them now I pray for his success.

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THE CROWN PRINCE RETURNING

[*Résumé from the Press in Japan Continued*]

THE HAGUE, June 19.—Mr. Shishita Tatsuke, the Japanese Minister to Holland, gave a banquet tonight in honour of the Crown Prince and Prince Kanin. At the reception given after the dinner, there were present the Prince Consort of Holland, members of the Dutch Cabinet, representatives of the Diplomatic Corps and other prominent persons.

The Hague, June 20.—The Crown Prince and Prince Kanin left this morning on a special train for Louvain. The Foreign Minister, many officials and high dignitaries said farewell at the station. Vice-Admiral Van Bleyswkris, the Japanese Minister at The Hague, and others attached to the Crown Prince's suite during his visit to Holland, accompanied him as far as the frontier.

After the departure of His Imperial Highness, the Queen of Holland telegraphed to the Emperor of Japan, cordially expressing their Majesties especial satisfaction at the visit of the Crown Prince. The message stated that the visit had left the most agreeable of recollections.

June 21.—The Crown Prince of Japan telegraphed to the Queen of Holland from the frontier expressing again his very deep gratitude for the most kind and cordial welcome tendered him in Holland. In the message the Japanese Prince begged her Majesty to accept his wishes for the future health and happiness of herself and the members of the royal family, as well as the prosperity and well being of the people of Holland and continued peace in the kingdom.

The Queen of Holland replying said she was greatly moved by the kind telegram of the Crown Prince. "I am anxious to assure you," she telegraphed, "of the extreme pleasure I have felt at your visit."

Brussels, June 21.—The Crown Prince of Japan and Prince Kanin, en route to Paris from The Hague stopped at Malines, where Cardinal Mercier boarded the train. They afterwards alighted at Louvain, where they visited the ruins of the town and the university under the guidance of the Cardinal. Afterwards they proceeded to the town and inspected Fort Loncin. They then went to Liège, where they were shown various objects of interest. They then entrained for Paris.

Paris, June 21.—The Crown Prince of Japan arrived here, visited the Pantheon, and the Senate chamber, and closely followed the discussion through the medium of Count Chinda, who interpreted the proceedings to him.

June 22.—The Crown Prince left on a special train to visit Strasburg, Metz and Verdun. He was accompanied by Prince Kanin and Marshal Petain.

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THE CROWN PRINCE RETURNING

[Abstract from the Press in Paris Continued]

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The Hague, June 20.—The Crown Prince and Prince Kanin left this morning on a special train for Louvain. The Foreign Minister, many officials and high dignitaries said farewell at the station. Vice-Admiral Van Bleyswijk, the Japanese Minister at The Hague, and others attached to the Crown Prince's suite during his visit to Holland, accompanied him as far as the frontier.

After the departure of His Imperial Highness, the Queen of Holland telegraphed to the Emperor of Japan, cordially expressing their Majesties especial satisfaction at the visit of the Crown Prince. The message stated that the visit had left the most agreeable of recollections.

June 21.—The Crown Prince of Japan telegraphed to the Queen of Holland from the frontier expressing again his very deep gratitude for the most kind and cordial welcome received him in Holland. In the most gracious terms the Prince begged her Majesty to accept his wishes for the future health and happiness of herself and the members of the royal family, as well as the prosperity and well being of the people of Holland and continued peace in the kingdom.

The Queen of Holland replying said she was greatly moved by the kind telegram of the Crown Prince. "I am anxious to assure you," she telegraphed, "of the extreme pleasure I have felt at your visit."

Brussels, June 21.—The Crown Prince of Japan and Prince Kanin, en route to Paris from The Hague stopped at Malines, where Cardinal Mercier boarded the train. They afterwards alighted at Louvain, where they visited the ruins of the town and the university under the guidance of the Cardinal. Afterwards they proceeded to the town and inspected Fort Loncin. They then went to Liège, where they were shown various objects of interest. They then continued for Paris

Paris, June 21.—The Crown Prince of Japan arrived here, visited the Pantheon, and the Senate chamber, and closely followed the discussion through the medium of Count Chiaki, who interpreted the proceedings to him.

June 22.—The Crown Prince left on a special train to visit Strasburg, Metz and Verdun. He was accompanied by Prince Kanin and Marshal Foch.

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Saturday, June 23.—The Crown Prince of Japan upon his arrival here was welcomed by the High Commissioner of the Republic and the diplomatic authorities. The Imperial visitor was tendered military honours.

He made a short trip up the Rhine in the afternoon, returning by railway. He paid a visit to the National Museum and dejeuned for Metz in the evening, accompanied by Marshal Pétain.

The Mayas, June 23.—The Emperor of Japan in a telegram replying to *Queen Wilhelmina's* message of greeting on the occasion of the visit of the Crown Prince of Japan referred to the old friendship between Holland and Japan. The people of Japan had a grateful recollection the Dutch influence which introduced western civilisation into their country. He rejoiced that Holland her possessions are now making closer economic relations with Japan than ever before.

Speaking at a luncheon given in his honour at Strasburg, the Crown Prince said his cordial reception in France was doubly precious in the city which had proved its unshakable fidelity to its motherland and today symbolises the restoration of right. The Prince concluded by toasting Alsace in the name of Japan. Afterwards his Highness conferred a number of decorations. He also visited the university, in which a number of Japanese are studying.

Metz, June 23.—Accompanied by Marshal Pétain, the Crown Prince and his suite arrived at 9.30 on a special train from Strasburg. He was welcomed at the station by General Bertrand, the Governor of Metz, the Prefect of Moselle, the Mayor of Metz and prominent military leaders. A large crowd gave the Crown Prince an enthusiastic reception.

He witnessed the military exercises on the parade ground in the morning in the presence of M. Barthou, Minister of War.

Nancy, June 23.—Lord Lee, First Lord of the Admiralty, has received a message from Vice-Admiral Ogura on the departure of the Japanese Imperial squadron from British home waters, thanking him for the warm welcome extended to the squadron in England's ports, and their pleasant visit, which will leave a deep and lasting impression.

The Crown Prince of Japan has given 4,000 to the Mayor of Portsmouth for distribution in his discretion among men of Portsmouth's reception of the Japanese squadron.

June 24.—The Crown Prince has donated to the Japan Society £500 sterling.

After visiting Verdun June 25th, the Crown Prince returned to Paris. He attended the Grand Prix on the 25th, and visited Rheims on the 27th, and the Somme battlefields on the 29th.

Versailles, July 1.—The Crown Prince visited the military college here, and in Paris had a most interesting visit to the Dunquet airdrome.

Paris, July 3.—The Minister of Marine has received a telegram from the Japanese Minister of the Navy, thanking him for the welcome accorded the Crown Prince and expressing wishes for the prosperity of the French navy. The French Minister replied, recalling the friendship between the personnel of the two navies, which is a guarantee of the cordial co-operation during the war.

July 6.—The Crown Prince paid a visit to President Millerand before departure.

July 7.—The Crown Prince of Japan left this morning for Toulon. He will embark from here tomorrow and sail for Italy.

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"What a spectacle to place before the eyes of those who would yet glorify war!" exclaimed the Prince.

He mentioned the brave efforts made by the inhabitants in the devastated areas to efface the ravages of war.

Naples, July 11.—As soon as the Katori anchored, the Japanese Ambassador and his staff went aboard and were received by the Crown Prince. The King's aide, Admiral Biscaretti, was introduced and welcomed the Prince in the name of King Victor Emmanuel. The Crown Prince replied that he had a message for the King from the Emperor.

This afternoon the Crown Prince received the Mayor, General Albricci, commander of the army corps, and Admiral Delbuono, commander of the Department. The city is gaily decorated with flags.

Rome, July 12.—The journey of the Crown Prince from Naples to Rome on board the royal train passed off without incident. The Crown Prince and Prince Kan-in admired the view, especially the luxuriant tropical vegetation around Naples; the Royal Palace of the Bourbons at Caserta, erected by King Charles III. one of the most magnificent of the Italian palatial style; the remains of the amphitheatre at Capua, founded by the Etruscans, which is one of the largest and most ancient in Italy; the monastery of Monte Cassino, founded by St. Benedict, on the site of the ancient Temple of Apollo mentioned by Dante.

As the Royal train approached Rome the remains of the ancient Roman aqueducts and tombs rendered the view even more picturesque. Many people were gathered at the stations en route to see the passage of the Royal train, and shouted "Viva Japan!"

Rome, July 13.—The Crown Prince, Prince Kan-in and suite were received at the station by King Emmanuel, the Duke of Aosta, the Cabinet members headed by Premier Bonomi, former Premier Orlando, Signor Luzatti, the first financier in Italy; wearers of the Collar de la Annunziata, namely, Signor Giolitti, Signor Salandra, General Diaz and Admiral Thaondirevol, who rank as the cousins of the King; besides representatives of the King's military and civil households, senators and deputies, prefects and other local authorities.

His Highness was accorded the highest honors on his arrival at the station where the King and others awaited his arrival.

The processional route was effectively decorated and was thronged with people. Prominent in the Royal procession toward the Quirinal were the Cuirassiers, His Majesty's bodyguard, 100 strong, composed of men all more than six feet tall.

The forts boomed Royal salutes and the historic bell at the Capital, which is rung only on very special occasions, joined in offering a hearty welcome.

A banquet in honor of the Crown Prince of Japan, for which 100 covers were laid, was given tonight in the ball

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The Crown Prince visited the Pantheon this afternoon, and laid wreaths on the tombs of the former Kings, Victor Emmanuel and Humbert. In the evening the Crown Prince attended a state banquet at the Quirinal. The Crown Prince in toasting the King's health, dwelt on the happy Italian-Japanese relations, and eulogised the efforts on the part of Italy toward economic reaction.

The King replied to the toast, and said he was certain that Italy would find Japan worthy of collaboration in reconstruction and the establishment of peace.

Vatican, July 17.—The Crown Prince was received by all the civil authorities of the city and with military honors. The band played the Japanese National Anthem and the crowds were enthusiastic in their welcome.

His Highness had lunch at the Admiralty, visited the Aquarium and conferred the Second Class Order of the Rising Sun on Senator De Lorenzo, an admirer of the late General Nogi. The Crown Prince also received Professor Marzi, the discoverer of a system of combatting which costs only one-third of the Koch-in method.

Rome, July 17.—Despite the hot weather and his fatiguing activity, the Crown Prince is quite well and has enjoyed every minute of his stay in Rome. Every day of the Prince's visit about 60 Japanese officers have visited Rome in turn and been cited by Italian naval officers whom the Japanese have visited in return.

Yesterday the Crown Prince and Prince Kan-in visited the Vatican museums and the gallery of the Sistine Chapel, which purposely was closed to the public on that day.

They left at 7 o'clock this morning for Naples, accompanied by Ambassador Ochiai and S. Fujii.

The King has conferred the following decorations:

Grand Cordon of S. S. Maurice and Lazare on Count Chinda, Ambassador Ochiai and Vice-Admiral Takebita.

Grand Cordon of the Crown of Italy on Dr. K. Mihara, Lieutenant-General Nara and Viscount Irie.

Grand Officer of S. S. Maurice and Lazare on Mr. S. Matsui.

Chevalier Commander of S. S. Maurice and Lazare on Viscount Tsuchiya, H. Saiteji, Captain S. Yamamoto, Count Futara, U. Toda, S. Sawada and S. Fujii.

Chevalier Commander of the Crown of Italy on Commander Oikawa.

The Crown Prince of Japan spent the morning sightseeing, lunched privately at the Quirinal and had tea at the Japanese Embassy, whence he drove to the Vatican where he was received in full Papal state, Pope Benedict XV being dressed in pure white with a white zucchetto on his head.

Captain Yamamoto had scarcely an opportunity to introduce the Prince, as the Pontiff advanced to meet him extending both hands.

The Crown Prince conveyed the Emperor of Japan's greetings and good wishes.

The Pope replied, expressing his gratification at His Highness' visit, and returned fervent wishes for the health and longevity of the Emperor. The Crown Prince's suite were afterward introduced, and His Holiness accompanied the Crown Prince and Prince Kan-in to the middle ante-chamber, where he bade them farewell.

The Crown Prince presented the Pope with a most beautiful silver vase, which the Pope greatly admired and ordered to be placed in the Museum.

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with a large mosaic representing the Square and Façade of St. Peter, with the Bernini Colonnade and two fountains. He also presented Prince Kan-in with a mosaic representing a woman in native costume both of which were made in the Vatican works.

Rome, July 17.—Before leaving Italy, the Crown Prince will have a farewell meeting with Prince Umberto, the Heir to the Italian Throne, at Naples.

The people and press express great pleasure at the visit of the Crown Prince and give voice to the most cordial sentiments to him and his country.

Naples, July 19.—(Kokusai Reuter)—The Katori and the Kashima sailed amid salvoes from the forts and the cheers of sailors and a crowd of many thousands. His Imperial Highness, the Crown Prince, was standing on the deck and waved his hand in response to the salutes.

Ambassador Ochiai and Mr. Fujii accompanied the Prince to the entrance of the port, Professor Shimoi and a number of friends of Japan, aboard a motor boat, went as far as the Island of Capri where they hoisted large Italian and Japanese flags and shouted their last banzai. His Imperial Highness sent a wireless message to the King of Italy and to the Italian people expressing the warmest thanks for the reception given to him.

The Crown Prince of Japan had his portrait painted by Mr. Augustus John, in London, says the Hongkong *Daily Mail*. It was the first time he had sat to an artist.

He went to Mr. John's studio in Mallord street, Chelsea, at 8 o'clock in the morning and sat for an hour, at the end of which time a life like sketch in Mr. John's characteristic style was completed.

"I found the Crown Prince a perfectly good sitter," Mr. John told a reporter. "He sat throughout the hour with complete ease, and I was very much impressed by his tranquil personality and natural dignity.

"He is, I think, a marvellous type, with a wonderful head. I believe that I have got a very good likeness of him.

"He did not speak during the sitting. At the end he appeared to be pleased with the work, and has done me the honour of accepting it.

"It is not by any means the first portrait I have painted in an hour, but I intend to ask the Crown Prince for another sitting in Paris."

The portrait is to be exhibited at the galleries of the Royal Society of Painters in Water-Colours, Pall Mall.

Rome, July 27.—As a memento of his visit to the Palatine, H. I. H. the Crown Prince had the picture "Palatine," by the painter Pazzine, purchased at an art exhibition. The picture will be sent to Japan at the earliest possible date.

Court Changes Contemplated

That the Court life of Japan and the relation of the Imperial family to the people of the Empire is about to undergo numerous changes is indicated in the recent reports which have been made public by the Imperial Household Department in regard to the effects of the Crown Prince's trip abroad. According to these reports Western, especially British, customs and practices will be adopted by the Imperial Household Department.

A conference is reported to have been held on May 27 last between the Minister of the Imperial Household, the Vice-Minister and the Chief of the Social Bureau where it was decided to suggest that the formalities and ceremonies connected with the Imperial Court should be simplified. It is also suggested that the regulations governing the printing of photographs of members of the Imperial family in newspapers and magazines be changed to permit of this practice. The military guards which are always established on the occasion of a visit of a member of the Imperial family to some place outside the Palace will also be simplified if the suggestions which have

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been formulated by officers of the Imperial Household Department are accepted.

According to a report which appeared in the *Miyagi Shogyo*, the Household Department requested the Crown Prince to inquire while he was abroad as to the customs which are followed in the Royal family of Great Britain and as to the social works which are undertaken by them. It is assumed by this publication that the customs and practices which exist in Great Britain will be adopted here immediately following the Crown Prince's return to Japan. A drastic reorganization of the Household Department is also forecasted in which it is stated that "all of the superannuated officers of that Department will be removed and replaced by younger and more able officials and the efficiency of the Department will be greatly increased."

That the Crown Prince of Japan when he first comes in sight of his home city may have one of the biggest possible welcomes, the Shinshu Fireworks Association has requested the police authorities here for permission to build and display at that time the largest set piece of fireworks ever erected.

The application states that the fireworks balls will measure two feet in diameter, while those used in the past have never been more than 5 inches. When the balls are discharged, they will expand in the air to a diameter of 4,851 feet, shedding sufficient light for one to read a newspaper within a radius of four miles, it is said.

It is expected that the police will grant the request provided full protection against fires is assured.

BRITISH IMPRESSIONS OF THE CROWN PRINCE

Perusal of the descriptive and gossip columns of the British press, as well as the edit rials, confirms what has already been noted regarding the favorable personal impression which the Crown Prince of Japan made on the public. British newspapermen are not afflicted with excessive shyness in presence of royalty, and their remarks may be taken as a fair picture of the impression which the Royal visitor made. That impression was uniformly good, and when the youth of the Prince, the great number of unfamiliar functions he had to perform,

and the utterly different atmosphere in which he was suddenly placed are taken into account it is clear that he discharged his mission with distinguished skill and success.

One of the most interesting personal impressions of the Crown Prince that has appeared in the British press was written by a representative of the Scotsman, the well known Edinburgh journal:

"A very lively interest was displayed in the personality of the young Prince and his suite. He was easily picked out amongst the distinguished company

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entering by the west door of St. Giles' Cathedral. A slight, boyish figure, with a certain grace and dignity, he readily imparted to those observing him an impression of graciousness and good humor. At an early stage a notable and unprecedented scene was afforded to a considerable company in the First Division of the Court of Session when the Japanese Prince and attendant dignitaries took their places alongside the Lord President and his colleagues. The Crown Prince, who was attired in European dress, wearing a peaked collar and a dark tie, sat immediately on the right of the Lord President, listening with apparent interest to counsel making a preliminary statement in a particularly uninteresting mercantile case. Prince Hirohito wore spectacles, through which he watched the orator at the Bar and the audience in the Court with quick and keen interest. Contrasting with his youthful and mobile features was the more rugged and strongly characteristic face of Count Chinda, the veteran statesman of Japan, formerly Ambassador in London. It was interesting, after the hearing had proceeded for about ten minutes, to see the deferential yet intimate and kindly attitude of Count Chinda, as he learnt over the young Prince's shoulder and spoke a few words. When the party left, the Lord President's extended hand was repeatedly shaken by the young Prince with a gratifying indication of cordiality.

"In the subsequent incidents of the tour there was sufficient to indicate the truthfulness of the descriptions which have been given of the young Prince's character and temperament. It has been said that, while with his friends he is bright and cheery, his character inclines rather to seriousness. 'He is modest and gentle in his demeanor, and gives his unrestricted trust to his advisers.' By another writer he is described as 'enlightened, somewhat inscrutable, highly polished, and quick to receive impressions.'"

The *London Times* observes: "Much depends, in a visit of this kind, upon the personality of the visitor; and Japan has been fortunate in having been able to send to Europe a Prince so gifted with all the requisites for the success of such an occasion as the Crown Prince."

In an account of his impressions which the Crown Prince communicated to the *Times* he said:

"The chief impression I have received of my visit to this great country is that of the cordial and spontaneous welcome accorded to me. From the moment I set foot on British soil on May 9, 1921, my reception, from their Gracious Majesties the King and Queen, from the Prince of Wales, and from everyone with whom I have come into contact has been such that I have felt truly 'at home,' to quote the words of the King at Buckingham Palace on the evening of my arrival. The stateliness of ancient ceremonial, at the State and Civic functions and receptions, lost nothing in its wonderful pageantry but was invested with an even greater significance because the human touch of cordiality was always present.

"It has been my happiness to see something of almost every side of the national life and institutions of the British people.

"During all my stay, although, to my sorrow, the country has been suffering from the grievous effects of an unfortunate industrial disagreement (which I venture to hope may soon be satisfactorily

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entering by the west door of St. Giles' Cathedral. A slight, boyish figure, with a certain grace and dignity, he readily imparted to those observing him an impression of graciousness and good humor. At an early stage a notable and unprecedented scene was afforded to a considerable company in the First Division of the Court of Session when the Japanese Prince and attendant dignitaries took their places alongside the Lord President and his colleagues. The Crown Prince, who was attired in European dress, wearing a peaked collar and a dark tie, sat immediately on the right of the Lord President, listening with apparent interest to counsel making a preliminary statement in a particularly uninteresting mercantile case. Prince Hirohito wore spectacles, through which he watched the orator at the Bar and the audience in the Court with quick and keen interest. Contrasting with his youthful and mobile features was the more rugged and strongly characteristic face of Count Chinda, the veteran statesman of Japan, formerly Ambassador in London. It was interesting, after the hearing had proceeded for about ten minutes, to see the deferential yet intimate and kindly attitude of Count Chinda, as he leant over the young Prince's shoulder and spoke a few words. When the party left, the Lord President's extended hand was repeatedly shaken by the young Prince with a gratifying indication of cordiality.

"In the subsequent incidents of the tour there was sufficient to indicate the truthfulness of the descriptions which have been given of the young Prince's character and temperament. It has been said that, while with his friends he is bright and chatty, his character inclines rather to seriousness. 'He is modest and gentle in his demeanor, and gives his unrestricted trust to his advisers.' By another writer he is described as 'cautious, sometimes taciturn, highly polished, and quick to receive impressions.'"

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settled), there was on all sides evidence to me of that spirit of good humor, that love of fair play, and that steadiness which one has always associated with the national character. These traits are noticeable everywhere: in the streets, the shops, the factories, the theatre, everywhere a steadiness and voluntary discipline. It is a country where things are made easy not by regulations, but by the common sense and forbearance of the people themselves.

"Britain itself is a country of contrasts; the marvellous wild scenery of the Highlands and the smiling pastorals of the landscape of the Home Counties, so different from each other, but each with its charm.

"I was glad to come, and I am sorry to leave; in saying goodbye, it is my desire to thank the British people for their welcome, their hospitality, and for the happy days I have spent in their midst."

Perhaps even more suggestive of the success of the visit is the remark, "My sojourn in this country has been a delightful holiday, and it is with feelings of real regret that I say goodbye. I have been welcomed and entertained with such hospitable cordiality and have received so many tokens of goodwill, that, although this is the first time I have made the personal acquaintance of the British people, I feel that I am now saying goodbye to friends," which His Imperial Highness made in a farewell message to the Times.

A member of the Crown Prince's suite gave the following account of the Prince's view of his visit:

"The visit has left an indelible and happy impression on Prince Hirohito. His anticipations have been more than realized, and he feels that in taking leave of the people of Japan's Ally, he has said goodbye to a host of friends. The welcome accorded to him everywhere was so unmistakably the expression of popular feeling that his heart is full of the warmest emotions of goodwill. The Crown Prince fulfilled with unflagging interest, every item of a program which was crowded with delightful experiences, and he feels that he has learnt to know and admire in a short time the characteristics of the British nation, famed for its hospitality, its friendliness, and its frankness, as well as much of the institutions and customs of the country."

The Yoshijer of the Asahi Daily Shimbun has the following pleasant little anecdote of the Prince's consideration for an old Japanese resident of London:

"Throughout the Crown Prince's tour there has appeared at every function an old Japanese, long resident here, who managed to get to the front on each occasion, carrying with him a little Japanese flag. On Sunday, during the farewell lunch to the Crown Prince at the Japanese Embassy in London, the constant attentions paid by this loyal subject of the Mikado had been the subject of discussion. At that moment he turned up, and asked to be allowed to speak to someone in authority. He wanted to travel to Portsmouth in the special train to see the departure of his Imperial Highness. He was gently but firmly told that this was impossible, and his disappointment was pitiful. Just then the Crown Prince and his suite came out into the hall. Byron Hayashi, the Japanese boy, who had been told of his request, came up to the old man and said: 'I will present you to his Imperial Highness.' Overcome with

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emotion, the old man prostrated himself on the carpet, and made obeisance in the almost forgotten fashion of the days of the Samurai. Then, his eyes streaming, he was led away."

The Paris correspondent of the *London Observer* remarks on the strong impression which the visit of the Crown Prince made on the French public:

"Royal visitors are not rare; indeed, there is a constant stream of royal visitors to Paris—often, of course, incognito. But the arrival of the Prince Hirohito, the heir to the Japanese throne, is indeed an extraordinary event, and not only has the week been filled with official ceremonies of reception, but the imagination of the people has been stirred by the sojourn of this picturesque personality, who breaks all rules and disregards the traditions of a thousand years. The European journey of the Japanese Crown Prince is symbolic. It has a profound significance. While many thousands of Japanese subjects have long ago come into contact with the West, the Japanese throne has been carefully barricaded. The appearance of Japanese diplomatists among the representatives of the five Great Powers two years ago at the Peace Conference was a tremendous portent. The tour of Prince Hirohito is a still greater portent. For the moment our eyes are turned chiefly on Continental disputes, but the politics of the Pacific may one day absorb our attention, and the advent of this slender smiling young man, who comes to see for himself the men of the Occident and to study the international problems of the Occident, is yet another indication of the new interpenetration and interdependence of all parts of the world. No longer is there except in a relative and restricted sense, East and West."

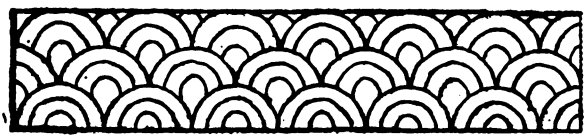
Cordial references to America were made by the Prince in the course of an interview which he granted to the *New York Herald* while in Paris:

"I regret greatly that I am unable to visit the United States at present," said Prince Hirohito. "My visit to England and France, despite its brevity, has produced a most profound impression, which I feel sure will live long and prove to be of great benefit to me.

"I am one of those who have great admiration for the United States and its people, and I should have liked to visit the various parts of America and come into direct touch with the people there; but the time at my disposal forbids me to do this at this time. However, since there is only one ocean to cross between the United States and Japan, I am hoping this will be only a deferred pleasure."

Then with a smile, which was serious and undoubtedly sincere, the Prince added: "You may tell America through the *New York Herald* that I am hoping that America and Japan may ever be found working together in the cause of right and justice."

(From the *Japan Advertiser*)



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(From the New York World)

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INTERNATIONAL SERVICE THROUGH MISSIONS

By REV. JOHN NELSON MILLS, D.D.,
Washington, D. C.

[This lecture was delivered in Kenilworth, on August 21st, to a large and appreciative audience. A fine reading as well as inspiring reception on South Ahuera followed the next day. Many of the fine photographs shown were taken by Dr. Mills himself. The splendid type and a truly representative Presbyterian Christian, Dr. Mills was formerly a pastor in Detroit, Mich., but now resides in Washington, D.C., and spends his time traveling and lecturing. He has covered large parts of the globe in his travels, and is now on his second tour of the Orient, where he has studied from Arctic to Antarctic, wherever his work was chosen under the inspiration of his heart.]

THIS is the day of internationalism, the age of world-consciousness. Every one is getting the international mind. We look upon ourselves as citizens of the world. As no man liveth to himself, so we feel that no nation liveth to itself. There is a community of interest among nations. Crop failure in Russia, Argentina or Mesopotamia is felt in the United States. No part of the world is so remote but that the agents of our commercial lines are to be found there. Through the multiplication of railroads, steamships, cable and telegraph lines, this old earth has been made to shrink. A number of years ago a lady in Albany, N. Y., told me that in her early life she went with her husband as a missionary to Iowa. Before leaving, her friends gave her a farewell reception, when, amid tears and much misgiving, they bade her an affectionate farewell, never expecting to see her again, for she was going to far off Iowa. Well, she lived to get back to Albany many times, and may be living there to-day. Now, Peking is nearer New York to-day than Iowa was to Albany in 1835.

Two years ago a friend of mine asked the Chief of Police of San Francisco where the center of vice of that city was. What was his surprise to hear the chief locate it in Shanghai, China. So, then, to clean up San Francisco, and keep it clean, it is necessary to clean up Shanghai. And, in the same way, if we are to make the United States wholesome and pure, we must attend to the moral condition of the rest of the world. As Booker Washington used to say, referring to his race, "You can't keep part of the people down without all the people getting down in a measure." To permit any part of the world to live in ignorance, superstition and sin is sure to prove disastrous to our own moral life. And statesmen are beginning to recognize this; so that there will be, after this war, a closer and more helpful relation between the nations than there has been heretofore.

The day of the "hermit" nations has gone by. Korea was the last. And

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Korea was opened to the world in 1884 by Presbyterian missionaries. Japan persisted until Commodore Perry, in company with S. Wells Williams, a missionary, entered the harbor of Yokohama in 1853. Africa might still be "the dark continent" had it not been for the labors of David Livingstone, a missionary.

That oft-quoted sentence of Kipling's, therefore, "Oh the east is east and the west is west," is no longer true. The world is one. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Now, I will say quite frankly that the early missionaries did not go out for the purpose of doing international service. The heathen without the gospel were lost, and they went out to save them. To found schools and hospitals, to educate the blind and the deaf and dumb, to minister to lepers and insane, to lead in all manner of reform, to become almoners of relief funds, to pave the way for interchange of commerce, to promote diplomatic relations and aid backward nations to assume international functions —none of these was the purpose of the early missionaries. But they did all of them.

Finding heathen nations suspicious if not hostile, the missionaries created confidence and goodwill. Finding them ignorant of western diplomatic procedure, by becoming advisers of native rulers, they introduced their peoples to the family of nations. When there were misunderstandings between diplomats and natives, the missionaries intervened and became mediators. So that Sir Peregrine Maitland, at one time Governor of Cape Colony, said: "I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops." And General Charles Warren, Governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." And our General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relations between the United States and the Far East." Indeed, our government at Washington will not send out a representative to these people without, oftentimes, instructing him to take no important step nor act in any emergency without first consulting the local missionary.

On the other hand, this missionary work has broadened our outlook upon the world. It has made us less provincial. It has quickened our interest in distant and alien peoples, and, in a measure, removed race prejudice. Now only Christians, as a rule, have this broad outlook, this interest in distant and alien peoples. And, I may add, only those Christians who are interested in Foreign Missions.

Our first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, the first medical missionary to China, and a Presbyterian. It is said that Peter Parker opened China at the point of a lancet. Parker then became United States Commissioner to China, acting in that capacity until the appointment of Anson Burlingame, our first United States Minister, in 1861. In his later years Dr. Parker came to Washington to live, and his name is still to be seen on the silver plate surrounding the doorbell of 1 Jackson Place, opposite the White House.

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tion was opened to the world in 1854 by Treaty. Japan is isolated until Commodore Perry, in command of the U. S. S. *Mississippi*, a steamship, entered the harbor of Yokohama in 1853. The night fell before the dark curtain was lifted from the labors of David Dickinson, a missionary.

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Higher motives sometimes actuate it not in the first instance. Sometimes commerce and gold. Sometimes then ignorant of wider duties, by personal ambitions or native rulers, they [illegible] their peoples to the [illegible] of nations. [illegible] and [illegible] [illegible] [illegible]

The first Korean Embassy was brought over to this country by Dr. Allen, United States Legation Secretary. Dr. Allen was Secretary to this Embassy until appointed Consul-General at Seoul, and later United States Minister to Korea.

When the United States Government elected Commodore Perry to open Japan to the commerce of the world, he requested that S. Wells Williams, a Congregational missionary, accompany him as interpreter. And the mental and brain of Dr. Williams are to be seen in the treaty made with Japan at that time. It was this, along with other events that occurred later, that led Prince Ito to say: "Japan's progress and development are largely due to the influence of missionaries, exerted in the right direction when Japan was first at variance with the outer world."

Education was not in the original purpose of missions. But it was soon realized that the best way of approach to the heathen was through the children; and that if the work was to be permanent and widely reaching, there must be a trained native ministry and teaching force. To that today every mission field has many schools and colleges, some of the finest comparing favorably with those we have at home.

And they are educating women. Now, this may not sound very strange to you; but when the late Emperor of Japan, really great man, issued his famous Rescript on Education in 1871, he put into it this sentence: "Japanese women are without understanding." And when the missionaries began to open schools for girls in Japan, the Chinese said: "These missionaries will be trying to teach our cows next." One was quite as impossible and as far as the other, they thought. Even a great friend wrote: "What possible use can a woman have for a book except as a place in which to store her embroidery threads?"

And good old Alexander Duff, who did so much for education in India, was so convinced of the prejudice of that people against female education that he was led to say: "It is as fanatic to think of educating women in India as it would be to attempt to scale a wall 300 yards high with your hands and feet." Well, the impossible has been accomplished; for besides being admitted to five of the national universities on the same footing as men, there is now a great woman's college in India.

When I went out to the Indommity College, some five miles from Peking, I was surprised to learn that of the seventeen foreign teachers in the institution at that time, five were women. Think of it, women teaching the most select body of young men in China! And the Chinese Government is not only sending over young men to this country to have their education completed in our colleges and universities, but is now sending young women. Ten came four years ago, and I met nearly all of them at Smith College. The next year twelve came, and last year fifteen.

There large Bible classes in Korea, of which you have all heard, are made up largely of women, who have learned to read in order that they might study the Word of God. And Japan, besides admitting women to her two great national universities, has just opened a woman's college with 500 students.

And what international service has this education accomplished? Well, in Japan the students who sat under the instruction of Dr. Dio Verbeck, the principal who, at the invitation of the late Emperor,

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organized the Imperial University of Tokyo, were the foremost men of Japan of the last and present generations, among them Count Okuma, late Prime Minister. And it was Verbeck who proposed and organized that first traveling embassy which visited America and Europe in 1871 to acquaint themselves with the nations of the West and with modern civilization, nine members of the embassy being Verbeck's students.

The Republic of China, together with the Revolution that led up to it, are the indirect result of missionary teaching. Sun Yat-Sen, the organizer of the Revolution, and his chief assistants, a majority of the first National Congress, nine-tenths of the Provincial Parliament of Nanking, and all but two of the Provincial Parliament that met in Canton were from our Christian mission schools—as is also Mr. Koo, China's representative at Washington. And every one of the national universities is presided over either by a missionary or by a graduate of a mission school.

In 1868 Domingo Sarmiento was representing Argentina at Washington when he was elected President of that Republic. He returned with the slogan, "The more schools the fewer revolutions," and appointed the Rev. William Goodfellow, an American missionary, Minister of Education. And, patterning after his example, President Alfaro, of Equador, appointed the Rev. Thomas B. Wood, another Methodist missionary, Commissioner of Education for that Republic.

It is said that one-half of the leading politicians of Bulgaria and Rumelia are graduates of Robert College, Constantinople. Mr. Panaretoff, Bulgarian minister to this country, is not only a graduate of Robert College, but for twenty-five years was a teacher in that institution. The same influence, in a slightly lesser degree, has been exerted by the Syrian Protestant College at Beirut, Syria. So that Mr. E. T. Noyes, at one time United States minister to Turkey, was led to say: "By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East—one imbued with the spirit of modern civilization—it is always found that he or she was educated in an American mission college."

Medical work was also an afterthought. But our missionaries could not submit to the practice of the native doctor, which, in some places, consisted in prescribing live spiders as a cure for baby's colic, putting fleas in the ear as a remedy for lethargy, and thrusting red-hot needles into the stomach, and leaving them there, as a specific for indigestion. So that medical missionaries were sent out. And these, of course, did not confine their labors to the missionaries. The result being that to-day every mission field has hospitals and medical schools. As to the quality of the work done in these I refer you to the Rockefeller Foundation.

A few years ago Mr. John D. Rockefeller, having more money than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of $400,000,000. Those gentlemen who sit upon the hill of my home city and make the laws for the country were astounded at the proposition. Up to that time they had never heard of so large a sum of money. And, although Mr. Rockefeller stipulated that the Governor of New York State, the Mayor of New

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organized the Imperial University of Tokyo, were the foremost men of Japan of the last and present generations, among them Count Okuma, late Prime Minister. And it was Verbeck who proposed and organized that first traveling embassy which visited America and Europe in 1871 to acquaint themselves with the nations of the West and with modern civilization, and members of the embassy being Verbeck's students.

The Republic of China, together with the Revolution that led up to it, are the indirect result of missionary teaching. Sun Yat-sen, the organizer of the Revolution, and his chief assistants, a majority of the first National Congress, nine-tenths of the Provincial Parliament of Nanking, and all but two of the Provincial Parliament that met in Canton were from our Christian mission schools—as is also Mr. Koo, China's representative at Washington. And every one of the national universities is presided over either by a missionary or by a graduate of a mission school.

In 1868 Domingo Sarmiento was representing Argentina at Washington when he was elected President of that Republic. He returned with the slogan, "The more schools the fewer revolutions," and appointed the Rev. William Goodfellow, an American missionary, Minister of Education. And, putting after his example, President Alfaro, of Equador, appointed the Rev. Thomas B. Wood, another Methodist missionary, Commissioner of Education for that Republic.

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A few years ago Mr. John D. Rockefeller, having more money than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of $100,000,000. Those gentlemen who sit upon the Hill of my home city and made the laws for the country were astounded at the proposition. Up to that time they had never heard of so large a sum of money. And, although Mr. Rockefeller stipulated that the Governor of New York State, the Mayor of New

York City, and the Presidents of Yale, Columbia and other universities should be a self-perpetuating board of trustees, on Congressional demand, but it would be unsafe for our government to place such a sum of money in the hands of any body of men, no matter how honorable. And they refused the request. Then Mr. Rockefeller went to the Legislature of his State, and there he had better success, for they did grant him the privilege of organizing such a foundation [illegible]

Now, Mr. Rockefeller had no idea of spending this money upon the people of his own city or of his own country. His whole work, he believed in Christian fashion. There are some people who believe that Jesus was a Jew, but they do not. They have enough to do at home. And so Mr. Rockefeller felt that charity should begin at home, and that the best thing the Rockefeller fund could do was to take it over whatever people and country it was in which their greater resources. So the Rockefeller Sanitary Commission [illegible] and [illegible] Rockefeller Medical Institute for Research, with its hospital in New York City, and Professor William Welch, of Johns Hopkins University, to direct it, were both established.

[illegible] Mr. Rockefeller believes in foreign missions. So he sent Dr. Rockefeller and Dr. Christenden, of Chicago, to China to see what they could do. There are many good men and women there, and the Rockefeller Foundation has opened with the greatest medical university in China with Dr. Rockefeller at the head. Dr. Simon Flexner, a Jew, both of New York City, and Professor William Welch, of Johns Hopkins University, to China to see how it could be best. There are hundred over China, investigating among other things, two hundred such cases by this various churches, and it was decided that the best thing the Rockefeller could do was to take it over, whatever people and country it was in which their greater resources. So the Rockefeller Sanitary Commission [illegible] and [illegible] Rockefeller Medical Institute for Research, with its hospital in

York City, and the presidents of Yale, Columbia and other universities should be a self-perpetuating board of trustees, our Congressmen declared that it would be unsafe for our government to place such a sum of money in the hands of any body of men, no matter how honorable. And they refused the request. Then Mr. Rockefeller went to the Legislature of his State, and there he had better success, for they did grant him the privilege of organizing such a foundation with an endowment of $100,000,000.

Now Mr. Rockefeller had no idea of spending all that money upon the people of his own city or of his own country. In other words, he believed in Foreign Missions. There are some people, you know, who do not. They tell you that we have enough to do at home. And I suppose there were those who told our Saviour the same thing when he commissioned the disciples to go into all the world and preach the gospel to every creature. But they went; and we find the New Testament largely taken up with their missionary letters and a record of their journeyings.

This distinction between Home Missions and Foreign Missions I never could understand. Some of our churches work in Mexico and Cuba under their Home Board and some under their Foreign Board. I can remember when we called our work in Alaska and among the Indians Foreign Missions. Of course those are both Home Missions now. And we Northern Presbyterians have this strange anomaly, that we operate our work among the Chinese in San Francisco and Portland as Foreign Missions, while that among the same people in Chicago and New York is operated as Home Missions.

Well, Mr. Rockefeller believes in Foreign Missions. So he sent Dr. Burton and Dr. Chamberlain, of Chicago University, around the world to see where there was the greatest need. These men spent a year in making the investigation, and then reported that the greatest need was medical work in China. So then Mr. Rockefeller sent Dr. Butterick and Dr. Simon Flexner, a Jew, both of New York City, and Professor William Welch, of Johns Hopkins University, to China to see how that need could be best met. These men traveled over China, investigating, among other things, the medical work done by the various churches; and came back and reported that this work was so well done that the best thing the Foundation could do was to take it over, wherever possible, and carry it on with their greater resources. So the Foundation took over the Union Medical School and hospital at Peking, paying the six denominational Boards that were interested in it the $200,000 which they had put into the plant, and then making one representative of each Church a member of the board of trustees. This they are preparing to do with the medical work in Shanghai and in other parts of China, wherever the present management is willing. And they assure the secretaries of our Mission Boards that they will send out no representatives of the Foundation who are not first commissioned by our evangelical churches as missionaries. Now, my friends, if you want a better testimonial to the efficiency of our medical missions than that, I do not know where you would go to find it.

The students and alumni of Harvard University and of the University of Pennsylvania opened medical work in Shanghai, and those of Yale University

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at Changsha. And the students and alumni of Yale spend $30,000 a year on this work.

When I was in Canton I visited our Presbyterian Institution for the Insane there—the first and greatest of its kind in any heathen country. Now what do you suppose we did in order to get patients? Advertise, by great posters, on the walls of the city, in Chinese fashion, saying that we had opened this asylum and were now prepared to treat their insane with the most modern and approved methods? We might have done that for a thousand years and not got a single patient. What we did was to send the police and soldiery into the dark, damp basements where we knew there were insane people chained to the stone floors, and drag them out that they might receive the treatment we were prepared to give. Why, you couldn't convince a Chinese with a hundred years of argument that there were people, living 10,000 miles away, speaking a different language and worshiping a different God, who were willing to come over there and do for their people what none of them ever thought of doing. But they have been convinced; and I was shown a fine building, erected by a Chinese for his insane mother, which was to revert to the institution after her death.

Every manner of reform has been led by missionaries. The horrors of African slavery, "the open sore of the world," as he called it, were brought to the attention of Christian people by David Livingstone. The crusade against caste, child marriage and the burning of widows in India; against foot-binding and the use of opium in China; and against the excessive employment of women and little girls, under most trying conditions, in the factories of Japan, has been led by missionaries. We hear a great deal about the progressiveness of Japan. And Japan is very progressive. But, whereas the United States employs only fourteen women to eighty-six men in her factories; Germany, before the war, twenty women for every eighty men, and Great Britain twenty-five women to seventy-five men; in Japan there are sixty-five women at work in her factories to thirty-five men. And they are practically slaves—bound out for a certain number of years; confined within walls, and permitted to leave only very rarely; all of them small, most of them delicate, and many but mere children; working twelve or fourteen hours every day, or night; and receiving for wages from eight to thirty-two cents a day, or an average of sixteen cents. Well, the missionaries are doing much for these poor women. I attended one of their night schools, held, of course, within the walls of the factory; and heard of the changes which were gradually being brought about in these conditions, largely through their efforts.

Whenever relief funds are to be distributed to the famine sufferers of India or China, it is always the missionaries who are asked to do it. Since this war began the Presbyterian missionaries of Syria alone have distributed more than $2,000,000 in this way, the gift of Syrians in this country.

It is said that the business of a country follows its flag. But it is far more true to say that the business of a country follows its missionaries. And the missionaries go a great deal farther than the flag. The missionary, of course, always has a watch; and, if he is an American, it is apt to be an Elgin or a Waltham.

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at Chefoo. And the students and alumni of Yali in 1920 [illegible] a year on this work.

When I was in China I visited a Presbyterian Institution for the Insane there—it is fostered by many of the kindest hearts in any heathen country. How what do you suppose we did in order to get patients? Advertise, by great posters on the walls of the city, in Chinese fashion, saying that we had opened this asylum and were now prepared to treat their insane with the most modern and approved methods? We might have done that for a thousand years and not got a single patient. What we did was to send the police and drive into the dark, damp basement where we knew there were insane people chained to the stone floor, and drag them out that they might receive the treatment we were prepared to give. Now, you couldn't convince a Chinese with a hundred years of argument that there are people living 10,000 miles away, spending a different kind of money and worshiping a different God, who were willing to come over there and do for their people what most of their own thought of doing. But they have been convinced; and I was shown a fine building, erected by a Chinese for his insane mother, which was to revert to the institution after her death.

Every manner of reform has been led by missionaries. The [illegible] of Africa, slavery, "the open sore of the world," as he called it, were brought to the attention of Christian people by Dr. David Livingstone. The crusade against child marriage, the burning of widows in India; against foot-binding and the use of opium in China; and against the excessive employment of women and little girls, under [illegible] crying conditions, in the factories of Japan, has been led by missionaries. We have [illegible] about the progressiveness of Japan. And Japan is very progressive. For, whereas it a half a dozen employable Japanese women [illegible] one in her factories; Germany, before the war, twenty women for every man; and U. S. a British twenty-five women to a couple of men; in Japan there are as many five women at work in her factories to thirty-two. And they are practically all women—bound out for a certain number of years; confined within walls, and permitted to leave only very rarely; all of them small, most of them delicate, and many just little children; working five or [illegible] ten hours every day, or night; and receiving for wages from eight to thirty-two cents a day, or an average of six cents. Well, the mill-owners are doing much for the poor women. I attended one of their [illegible] and, of course, with the wife of the factory; and heard of the changes which were gradually being brought about in it as a result of missionary [illegible].

When we are told that is true of distributed to the [illegible] efforts of India or China, it is true [illegible] and is also true of the [illegible] Japan. Since this war began the Presbyterian [illegible] of Japan alone have [illegible] and Japanese in this way, the [illegible] of Christians in that country.

It is said that China's country follows the flag. That is [illegible] true [illegible] of the business of a country follows a missionary. We have missionaries [illegible] great deal further than the flag. The missionary, of course, [illegible] a web; and I believe in American it is apt to be an Anglican or a Wesleyan.

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The natives, seeing what a beautiful and useful thing a watch, and even an organ, of course, seemed to Ahmed to yet it. The missionary's wife has a fine organ, and it is said to be a delight. I never went to see what it [illegible] "s" [illegible] the [illegible] ly [illegible] [illegible] [illegible]

The natives, seeing what a beautiful and useful thing a watch is, want one, and, of course, send to America to get it. The missionary's wife has a sewing machine, and it is sure to be a Singer. I never went so far afield that I did not see that "S" advertising the Singer sewing machine. And the women of the country must have one. And so our American trade grows. When I was in Tientsin I saw upon the wharves there great piles of flour, 100 feet long, 40 feet wide and 20 feet high. Now, the milling firms of Minneapolis could well afford to repay the Mission Boards of the various Churches for all they have spent in Christianizing the Chinese, since it is the missionaries that have taught them also the use of American flour. No Chinese ever saw a bath-tub, or would have known what a bath-tub was for had it not been shown to him by a missionary. But since that time a single firm of Pittsburgh has made itself rich sending bath-tubs in the wake of the missionary.

No merchant ship ever dared to stop at the Fiji Islands until missionaries went there in 1835 and began their work among a race of cannibals. But now, in a recent census taken of those islands, there was returned a population of 90,000—83,000 of whom said they were Methodists, 35,000 actually belonging to that Church. Now this is more Methodists than there were in the world at the death of John Wesley. And these people were giving $50,000 a year to Foreign Missions—a much larger sum than many of our American churches are giving. Another cannibal island was the New Hebrides. But not long ago a traveler returned from those islands and said that he had sat down at a Communion table there where he was sure there were one hundred men sitting with him who had tasted human flesh.

A few years ago the Chamber of Commerce of San Francisco selected twenty-five business men from the great cities of the West—Spokane, Seattle, Portland, San Francisco, Los Angeles, and San Diego—and sent them out to China to see what might be done to increase the trade between the United States and that new republic. While on the way out the men had a vote as to their interest in missions, for they felt that, some way, this question might enter into their investigations. The vote showed that one-third of them believed in foreign missions, one-third did not, and one-third were indifferent. The men made their tour, and upon their return to Shanghai they took another vote, in which they voted unanimously that there was a very intimate relation between missions and commerce; and that, had it not been for missions, there would be no commerce whatever with the interior of China. A prominent statesman of Great Britain has said that, after a missionary has been twenty-five years on the field, he is worth $50,000 a year to the commerce of Great Britain.

Missionaries have been of great service in the inventions they have made and given to those countries where they labored. It was the Rev. D. Z. Sheffield that invented a typewriter for the Chinese. I cannot conceive what that would be like, for the Chinese have 40,000 to 60,000 characters in their language, and use from 4,000 to 6,000 in daily conversation. And it was a Mr. Phinney, superintendent of the Baptist Press at Rangoon, that did the same service for the Burmese. That most comfortable and convenient of all vehicles, the jinrikisha, was also the

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invention of a missionary—a Baptist. Living in Ceylon, and having an invalid wife, he invented for her this "pullman" car, drawn by a man placing himself between the two shafts.

But, unfortunately, our commercial relations with mission lands have not always been so helpful. Most business men, when they leave this country, leave behind them their religion also, many of them their morals and all decency as well. The Hon. John W. Barrett, lately United States Minister to Siam, says that during his five years of service in that country the 150 missionaries gave him less trouble than the fifteen business men did in five months. And yet these are the people who criticize missionaries.

The ship that carried the first missionaries from the United States to Africa carried also, as you know, a cargo of rum. And, I am sorry to say, the rum has had a wider influence than the missionaries. No sooner did China rid herself of the opium traffic than the Anglo-American Tobacco Company took advantage of the opportunity and flooded the country with its wares, its motto being, "A cigarette in the mouth of every man, woman and child in China." And when John R. Mott was holding his evangelistic services in the Temple of Heaven, Peking, the emissaries of this corporation were distributing free cigarettes among the crowd. In 1916 British firms smuggled into China sixteen tons of morphine with which to debauch that people.

A few weeks ago I cut this item out of a newspaper: "Alcoholic liquors in large quantities are being shipped from America to Africa, China and other countries. The amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows: Twenty-eight thousand cases of whiskey, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 800,000 demijohns of rum, 24,000 bottles of rum, 15,000 barrels of absinthe, 900,000 cases of gin. Since the war began 55 per cent. of all the liquor shipped to Africa goes from the port of Boston."

My friends, is it not time that the United States adopted the trade policy that it will have no business relations with mission countries which are not accompanied by the Christian or missionary spirit? For any other, I assure you, are not only short-sighted and defective, but, in the end, are sure to prove fatal.

And now I have left myself little time to speak of the greatest international service of all, viz., evangelism. I shall only mention two very great services, the doing away, in a measure, with idolatry and superstition. One of the most widely worshiped of the 300,000,000 gods of India is Kali, wife of Shiva. She is black, with a necklace of human skulls around her neck, her tongue, protruding from her mouth, dripping with blood, and her many hands, grasping knives and swords, red with the blood of her victims. There are temples in India, marvelously carved, but so obscene that no Christian woman dare enter them. On the way to India I traveled with some people from Chicago. They said very plainly to me that they did not believe in Foreign Missions. I did not see them again until we reached Singapore. And then the first words they said to me were: "Dr. Mills, we have been to Benares, and we believe in Foreign Missions." Among other things, they had seen women worshiping cows.

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invention of a missionary—a Polish living in Ceylon—are having an invalid wife, he invented for her this "pedicure" can, drawn by a man placing his f between the two rollers.

But, unfortunately, our commercial relations with mission lands have not always been so helpful. Most business men, when they leave this country, have behind them such religious ideals, many of them their morals and all decency as well. The Hon. John W. Burrell, lately United States Minister to Siam, says that during his five years of service in that country the top rung of society was no less trouble than the bottom, and he did in five months. And yet these are the people who criticise missionaries from the United States as unwanted abroad, as you know, a couple of years. And I am sorry to say, the rum has had a wider influence than the missionaries. No account will credit the result of the opium traffic does to An Englishman in India says it is advantage of the empire by which he holds the country and its people, is more being "A disgrace to the name of every man, woman and child in China." And when John L. Stoddard was in his lectures on Hawaii, Korea, China and Japan, corporations were to be found in these countries among the evils. In 1901 British firms shipped into China and its of opium valued at the equivalent of $40,000,000 gold. Of this amount $30,000,000 was from India, and the rest from Turkey. Of the total, $15,000,000 was from the United States. Of the total, $15,000,000 was from the United States. Of the total, $15,000,000 was from the United States.

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I shall not mention the superstition of the Africans or other uncivilized races, only of the Chinese, the most remarkable people on earth, as they believe. Whatever you see in China are more wonderful, perplexing, than seven, five, always some old murder of stories. I sit high up in the hills and the walls of the cities. Their objects among other things, is to intercept the "flying sharp" or evil spirits as they fly through the air. When you enter the gate of a city you find that they are nearly always two in number, and that they are not placed opposite each other. In going down a street of old China you go a certain distance and then come up again, as a wall, and must turn to the right or the left. And in entering a house you do not enter at once but you go through one door, and then, confronted by a wall, you turn either to the right or left. All this was done in order to intercept the evil spirits; for it seems that these, for some reason, can only travel in straight lines. A private house in China only [illegible] relation with the Taitai [illegible], a sort of witch doctor. And once it is built, it can never be changed. In North China there are hundreds of thousands of boxes of the best burning coals covered with grasses, mixed by men. Each of each three and four feet high and [illegible], all carefully kept; and in South China the same vast are covered with graves in circumference, of earth, brick or concrete. There is one cemetery outside of Canton that is thirty miles long, some of the graves having been there for two hundreds of years. But China is changing. Missionaries have been at work there, as in India, for 100 years, and superior to in living ways. In Mukden, the capital of Manchuria, I saw a street being cut right through a [illegible] hill, the bones being gathered up and cast into a cart preparatory to burning.

In the year 1909 the United States Government spent $600,000,000 trying to settle some troubles in Mexico. That is a larger sum of money than has been spent by the people of this country upon Foreign Missions since their beginning—an amount sufficient to have built a church and school in every town of the world, planted a college in each province and given to every person a farm of two or three acres. But what was accomplished? The increased suspicion and hatred, not only of Mexico, but of all Latin America, and I traveled in South America six months last year.

In 1900 the Boxer uprising took place in China, during which much foreign property was destroyed and many lives lost. The foreign governments assessed China for $300,000,000 damage. Our assessment was $24,000,000, a large sum, but small compared with that of other governments. Russia's assessment is for $70,000,000, and she is insisting on the payment of all of it. Well, our government became conscience-stricken. No individuality had been asked for by any of the Mission Boards for the live stock and only partial indemnity for the property destroyed. So we returned to China [illegible] over $13,000,000 of this claim. And then what happened? Just what might have been expected. The Chinese, out of gratitude, took that money and founded that great Indemnity College about five miles out of Tsinanfu, where are filling the choicest young men of China for American Colleges and Universities, to which they are sent at the rate of fifty to one hundred every year, to have their education completed, and

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I shall not mention the superstition of the Africans or other uncivilized races, only of the Chinese, the most remarkable people on earth, as many believe. Wherever you travel in China you see those beautiful pagodas, five, seven, nine, always some odd number of stories, set high upon the hills and the walls of the cities. Their object, among other things, is to intercept the "fung shwe," or evil spirits as they fly through the air. When you enter the gates of a city you find that they are nearly always two in number, and that they are not placed opposite each other. In going down a street of old China you go a certain distance and then come up against a wall, and must turn to the right or the left. And in entering a house you do not enter at once, but you go through one door, and then, confronted by a wall, you turn either to the right or left. All this was done in order to intercept the evil spirits; for it seems that these, for some reason, can only travel in straight lines. A grave is located in China only after consultation with the Taoist priest, a sort of witch doctor. And, once it is located, it can never be changed. In North China there are hundreds of thousands of acres of the best farming lands covered with graves, marked by mounds of earth three and four feet high and higher, all carefully kept; and in South China the same vast areas covered with graves in crescent form, of earth, brick or concrete. There is one cemetery outside of Canton that is thirty miles long, some of the graves having been there for thousands of years. But China is changing. Missionaries have been at work there, as in India, for 100 years, and superstition is giving way. In Mukden, the capital of Manchuria, I saw a street being cut right through a cemetery, the bones being gathered up and cast into a cart preparatory to burning.

In the year 1916 the United States Government spent $200,000,000 trying to settle some troubles in Mexico. That is a larger sum of money than has been spent by the people of this country upon Foreign Missions since their beginning—an amount sufficient to have built a church and school in every town of that republic, planted a college in each province and given to every peon a farm of two or three acres. But what was accomplished? The increased suspicion and hatred, not only of Mexico, but of all Latin America, and I traveled in South America six months last year.

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then returned to China to further cement the bond of union between this country and that great new republic.

My friends, this world is committing suicide to day through national selfishness, whereas there can be no guarantee for the future of mankind save through international friendliness. So long as there is a single great nation that magnifies nationalism above internationalism, just so long will the peace and welfare of the world be menaced. I close as I began. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Tôku hanarete
Aitai toki wa;
Tsuki ga kagami ni,
Nareba yoi!

Should we long to meet
When living apart,—
Though so near at heart,—
O would that the Moon
Turned to a mirror soon!

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than referred to Cuba to make a report to
the board of trade of the country
and the present state of

By which, this would be a very
subject, upon which
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tion there [illegible]

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THE PROBLEM OF KOREAN ASSIMILATION

By C. MIURA, LITT. D.

MORE than ten years have passed since the annexation of Korea, but during the greater part of this decade there were few noteworthy happenings. After Governor-General Terauchi was succeeded by General Hasegawa, however, the "Mansei" rebellion broke out. This was caused by dissatisfaction with the government and by the Korean independence movement. Naturally the attention of the Japanese people became concentrated on Korea, and serious questioning arose as to the advisability of continuing the policy heretofore pursued.

In particular, it was seen that the word "assimilation" was not agreeable to the Korean people, as it savored of ultimate Japanese dominance. Hence this word should be changed to "harmonization" or "amalgama'ion," or some word embodying a more conciliatory idea. The idea of cultural development succeeded the attempt at assimilation. Not only were the feelings and sentiments of the Korean people considered more carefully than before, but a definite move was made to abolish discrimination in taking the census and in the treatment of officials and people, and efforts were thus made toward a real amalgamation of the two peoples.

Yet this point must be emphasized: Many of these policies are merely projected and not yet genuinely enforced. In addition there are no doubt many fields in which discrimination has not been abolished even in intention, as for example, in certain political, military, legal, commercial and social realms. In my own opinion it is really wiser not to talk much about these reforms until they are actually carried out. Then they will come as a joyful surprise and will be more likely to receive due appreciation. Of course it takes time to prepare for radical changes, but we must remember that it is natural for us all to be less grateful for benefits when these are too long delayed. Hence as speedy enforcement of the reforms, one after another, as possible would appear highly desirable.

But not to interfere in the realm of politics too much, let us proceed to consider the practicability of ceasing to approve the Koreans forming a "separate community." If all discrimination were in fact abolished, would assimilation then become easily accomplished?

Let us consider the case from the historical viewpoint first. The earliest mythology contains tales of Susanoo-no-mikoto and how he and many other ancient gods went and came between Japan and Korea. Then we are told that Korea became a vassal state in the time of the Empress Jingo, and it is even said

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that the two nations were originally from one racial stock. For example, the *kabane* (primeval bones) discovered in Japan are said to resemble bones found in Korea, though formerly it was held that such *kabane* were distinctively Japanese. Again the names "Shiragi" "Koma" and "Kudara" are found designating counties (*gun*) in Japan, and this would seem to indicate the immigration of Koreans to Japan in long-past times. These after some generations must have become so completely assimilated that not even the slightest trace of them remains, in the characteristics of the people of their localities. From these immigrants loyal subjects of Japan and even famous generals have resulted. If we study deeply into the reasons therefor we shall find the following:

1. Our nation was very haughty and independent in its spirit.

2. In those early days Koreans and Japanese must have lived together in some localities.

3. Doubtless a long time, probably even a thousand years, has elapsed since this mixed residence began.

Now while the Koreans themselves assert that they are fond of what is new as a people and have a saying like this, "We, though orientals, have no great liking for old customs," yet in reality they are decidedly conservative. As a proof of this we may adduce the fact that the national costume has not been changed for over a thousand years. Indeed the immigrants to Japan in the old days were so nationalistic that they plotted an insurrection against the Japanese Government, and our authorities were so disturbed over this Korean invasion that they had the newcomers removed from Kyushu to the eastward. When the Korean ambassador appeared upon the scene, all were surprised to see him dressed in Chinese costume and so adversely was he criticized for this departure from established custom that he was obliged to return home straightway.

Our government was so haughty that the officials burned all documents relating to this Korean invasion in the early part of the Nara period. For the same reason equality was not conceded so far as envoys were concerned, although the people were allowed to become naturalized like other foreigners and in various ways encouraged to emigrate from Korea. They seem to have lived in special communities in various localities, but afterwards intermingled and intermarried, and became completely one people; but in order to attain this perfect amalgamation it was necessary for many centuries to pass. This we must not forget: In the end the result was perfect assimilation or amalgamation, but we must realize that at first the principles of equality and non-discriminating treatment would be only slowly put into practice.

Now, in considering these "special communities" of which we have been talking we must realize that one reason why the members were isolated was because of their inferior social position. For this these were various reasons. Some became captives of war, some were sold as slaves through poverty, while some were given as hostages. Again, some were divested of official rank on account of faults committed, and so lost prestige. Others were born in a low class, so-called proletarians. Political as well as social factors determined their social standing. In Korean society there are three grades: royalty, nobility and commoners. Below these are the prole-

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that the two nations are originally from
one racial stock. [illegible]
Aryans (principally Iranian) [illegible]
Japan are said to reveal a basis found
in Korea. [illegible]
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intercourse to [illegible]
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they had [illegible]
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tarians, still contemptuously treated as inferiors.

But the Koreans as a people are not to be treated by Japan as an inferior nation, since they were politically amalgamated with the consent of their Emperor. They should be treated as exactly equal to our own nationals. This is the technical view, but practically, of course, we cannot deny that there is a difference between the aggressor and the passive recipient, and hence that the Koreans look upon themselves as a doomed nation is quite natural and reasonable in the circumstances.

In regard to the "separate communities," there are fragmentary records, but no complete history. The Koreans, on the contrary, have records extending through many ages but the modern chronicles are more full than the ancient. But as this history shows Korea a tributary nation and one suffering humiliation through almost its whole national existence the people in general are not proud of these records. Furthermore, the majority are incredibly ignorant of their own history as a people. Thirdly, the so-called "separate community" was as a rule of inferior culture and hence came to be known as "younger" or of "second" rank. Class distinctions were carried to an extreme point in Korea, only a few belonging to the nobility and the rank and file being rude and uncultivated. Even at the present day, education is not by any means general or advanced, as the policy of the government has been defective. But from of old the Koreans had their own distinctive culture and they cannot be called a people of mean ability. If advantages can be secured for them they are likely to make excellent progress and contribute much to the world's good. It is not unlikely that men of genius may emerge in the course of time from the so-called "hermit nation."

Fourthly, these "separate communities" speak a separate language and follow different customs from the rest of the country. How much have they changed since the annexation, in dress, food, customs and language? Though born linguists, very few learn Japanese unless obliged to do so.

The isolation in which the "separate communities" live may, of course, be due in some cases to differences in manners and customs and language, but there are places where Koreans and Japanese lived together for some time; even in these cases, however, the Japanese gradually ousted their Korean neighbors and possessed themselves of their holdings. The Japanese thus themselves built up an exclusive community. Going back to the early immigration of Koreans to Japan in large numbers we find they lived together and retained their own dress, customs, etc. There is one example of a community which retained its native dress and customs for 300 years, after migrating to Satsuma province, Japan; while the people in these separate communities were envious, suspicious and obstinately antagonistic to outsiders, their solidarity within the group was strong, and in rising against those outside, they all clung together most tenaciously.

Now, as the Koreans have lived thus in the past—a life of constant political strife—they have become infected with this disease until it has penetrated to the marrow of their bones, so to speak. Even now both young and old insist

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upon a division between North and South in Korea, they slander each other, make false charges, forbid intermarriage, and are exclusive to an extreme degree. Having this tendency, after the annexation it was naturally increased.

Much of the foregoing refers to conditions before the annexation took place, so it is impossible to make sweeping conclusions as to the future. We see the Koreans inclined to seclude themselves in separate communities, and we see also that this separation must not continue. This is true in regard to the Japanese also who when they migrate to foreign countries tend to form separate communities. If the Korean Independence movement should gain strength and the sentiment against amalgamation should increase, the separate communities are likely to multiply, and those who have intermarried with Japanese in Korea and also in Japan will probably suffer criticism and be ostracized by their anti-Japanese brethren.

Let us consider, then, whether independence is possible for Korea. We must realize that it is outside the realm of possibility for Japan to give up Korea, whatever the difficulties may be, as she has sacrificed much for the defence of the nation, carrying out this policy through many years. Korea means more to Japan than India does to England or Annam to France. Should England and France lose these possessions, their national existence would not be jeopardized, but with Japan, just the opposite would be true. The difference is fundamental. From this consideration, it is clear that Korea's desire for independence can never be gratified much as we may sympathize with her national pride. It is but an air castle. In all her history we have no record of the Koreans having attained independence nor do they seem fitted for it. Industrially they are weak, with the exception of the farming class. Now for Koreans to plot the destruction of Japan while living within her bounds, is plainly treason. If they wander in other lands, they must live as exiles. Are they to be a second Ireland or will they become like the Jews? If so, they must remain isolated forever. Moreover they are sacrificing their lives for nothing and prodigally spending their wealth for no good end.

There is one way left for them to succeed. If they will try their utmost to attain complete assimilation, then they may hope to see all discrimination abolished, and may secure complete political and social equality.

A certain Chinese official is said to have given the following reason for not being willing to accept the decision of the treaty which conferred certain rights upon Japan. To me, who knew the history and national characteristics of China it seemed not unreasonable. He said history could not be obliterated of course and it was true that China's political history had been full of dark blots. But from the view-point of the history of civilization, China had reason to be proud of her past, as she has an honorable record of inventions in the realms of astronomy, printing, fine arts and antiquities, engraving, etc.

Now a last word to the Korean people. Why not bow to the inevitable, and hasten their pace in regard to amalgamation? In face and features, Koreans are but slightly different from Japanese—not like Indians under the English or Algerians under French rule. As natural

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upon a division between North and South in Korea, they stand ready to make full charges, both of their sincerity and as exclusive to an extent degree. Having this territory, after the annexation it was naturally inevitable.

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[illegible] all her liberty we [illegible] record of the Japanese [illegible] indeed a modern people they were [illegible] Koreans to put the Japanese [illegible] with liberty as their born [illegible] tra- [illegible] Liberty would in their hands they must have as exalt. Are they to be a free and liberal people will they become like the Japs? If so, they must remain isolated forever. Moreover they are [illegible] their lives for liberty and practically spending their whole for no special end.

There is one way left for them to strive. If they will by [illegible] to attain equal to assimilation, then they may hope to see all discrimination abolished, and may secure complete political and social equality.

A question which is still to have given the following reason for not being willing to accept the ideal for of the treaty which confirmed certain rights upon Japan. To us, who know the history and national characteristics of China it seemed not unreasonable. The early history could not be obliterated. Of course it was true that China's political history had been full of dark blots. But from the view point of the history of civilization, China had reason to be proud of her part, as also has the honorable record of inventions in the realms of astronomy, printing, fine arts and industries, engraving, etc.

Now a last word to the Koreans [illegible] why not bow to the inevitable [illegible] [illegible] to [illegible] [illegible] [illegible]

linguists, the mastery of the language will not be very difficult, and no doubt they would soon be treated all over the world as Japanese. In the past, perfect amalgamation has been attained, and in the present a beginning has been made, by marriage and adoption. Surely it would not be difficult for Koreans to secure all the rights and advantages of Japanese. Of course many a year is needed for complete amalgamation, but first goodwill and a good understanding between the two peoples must be secured before antagonism has completely hardened into hate. Until all obstacles have been removed to this complete harmonization of Koreans and Japanese no happy future seems possible.

Kané ga narimasu;
Uyeno-no-kané ga:
Hiita kasumi no
Kiyenu hodo.

How soft sounds the bell,—
The bell of Uyeno Hill,—
So soft as not to stir
The haze that overhangs the Hill.

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KAMAKURA SUMMER CAMPS AND CONFERENCES

CHINESE Y.M.C.A. STUDENTS AND BOY SCOUTS

FOR three summers the Chinese Y. M. C. A. Summer Conference and Outing has been held in Kamakura near Yuigahama beach. This year the older students occupied the premises of the M. E. Church, while the recently organized boy scouts pitched their tents in Zaimokuza, near the seashore.

Besides sports and swimming, various lectures, sermons and addresses were enjoyed as also the annual entertainment Aug. 27th under the auspices of the Ujunkai, a benevolent organization of which Connt H. Mutsu is president. The first year the reception was held in the Count's pretty garden, the second year in the Kaihin Hotel, and this year in the new annex to the Girls' High School. It was a pleasant get-together occasion, in which a number of the well-known residents of Kamakura welcomed the Chinese students in their midst to social and intellectual fellowship.

Besides Count and Countess Mutsu, the citizens present were Rear-Admiral Yamagata and Lieutenant-General Nakada, representing the army and navy, Mr. S. Miyoshi, of *The Japan Magazine*, Doctors Katsumi and S. Teraki, Mr. Z. Yasuda, Rev. Mr. Ohta, Mr. T. Ikeda, Mr. H. Tsutsumi, Principal Kikuchi, Mrs. Hasegawa. Mr. H. Murata, pres. K. Y. M. A. and Rev. J. K. Inazawa.

Students and pastors made appreciative remarks in response to Count Mutsu's welcoming words and Rev. Mr. Yu closed with a very happy little speech which touched the sympathetic chord. Among the lecturers at the Conference we may mention Bishop Herbert Welch, who gave a deeply spiritual address; Professor Ikuo Oyama, of Waseda University, who spoke on (1) "The Proposed Disarmament Conference from the National Viewpoint," and (2) "Labor Problems and the Woman Question"; Miss Moriya, who talked about the "Christian Home," Dr. Murray, and others. Of directors and teachers, we noted: Mr. R. H. Stanley, Honorary General Secretary; Rev. W. H. Elwin, pastor, English and Chinese Bible; Mr. B. Y. Ma, General Secretary of Chinese Y. M. C. A.; J. B. Hunter of Aoyama Gakuin, Bible; Mr. R. S. Yang, clerk; Mr. C. T. Chiang, athletics; Mr. W. L. Chiang, assistant secretary; Mr. K. D. Cheng, treasurer; Rev. Mr. Yu, pastor Chinese Episcopal Church, Tokyo, and Mr. H. T. Wang, diplomatic secretary:

There were in all:

Chinese students	55
Boy scouts	14
Leaders	10
With 1 typist, 2 cooks and 3 general workers	6
Total	85

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KAMAKURA SUMMER CAMPS AND CONFERENCES

Christian Y.M.C.A. Summer Schools for Students

FOR three summers the Chinese Y. M. C. A. Summer Conference and Outing has been held in Kamakura at Yuigahama beach. This year the efforts of the committee were crowned with success. The Y. M. C. A. Church, which the secretary in charge of the work, Mr. Liu, organized Boy Scouts placed their tents in Kamakura, near the seashore.

Besides sports and swimming, various lectures, sermons and addresses were enjoyed as also the annual conference. August 29th under the auspices of the Ujiyuchi, a Conservative organization of which Count Ito Miyoji is president. The first year the conference was held in the Count's pretty villa, and the second year in the Kaikin Hotel, and this year in the new annex to the Gifu Hotel. It was a pleasant pretty gather together in which a number of the well known residents of Kamakura took part. The Chinese students in their native costumes and [illegible]

Besides the various Christian, the various patriotic societies in Kamakura and Yamagata and Lieutenant-General Nishi-Kaburagi, Lieutenant-General Nishi-Kaburagi, Lieutenant-General Nishi-Kaburagi,

heavy this season, causing accidents and suicides.

SALVATION ARMY SCOUTS

About forty Japanese Boy Scouts under the direction of Salvation Army officers and their wives spent a week in Kamakura about the middle of the summer. At first they lived entirely in tents in a beautiful wild mountain park overlooking the sea, but a terrific storm was too much even for the excellent arrangements made and it was necessary to come down to lower levels for a time until the weather became more settled. With daily land sports and swimming off Yuigahama beach this was made a very practical outing, and the generous lunch provided by some of the public spirited citizens of Kamakura one day during the party's stay was enjoyed by all. It was served in the Girls' High School, with a number of absence of girls, by the way, but was a feast of good stories by the officers and Scout leaders; all voted Kamakura a fine Scout resort.

The one deeply regrettable incident was the accident which befell one of the best and most promising of the young men attending the Conference. This was the death by drowning of Mr. Shih Hwang, who was giving swimming lessons off Yuigahama beach, Aug. 18th. It was thought he ventured out too far and was swept away by the dangerous current in that locality. Anxious associates watched the sea for long hours before his body was finally recovered six miles out at sea by a boatman. Mr. Whang had lived in Japan for fifteen years, had finished the higher commercial course, and had a bright future before him. The funeral service, held in the Methodist church Sunday afternoon, was largely attended and was most impressive as well as pathetic. Many floral offerings were brought and a number of representative citizens mingled their regrets with those of his more intimate friends and teachers. The Kamakura death toll has been unusually heavy this season, counting accidents and suicides.

SALVATION ARMY SCOUTS

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JAPANESE-ENGLISH ON A KOSE SIGN-BOARD

Being this state forest opened for the public pleasures, to perpetuate natural scenery, ladies and gentlemen are wanted to take care of the following inadmissible articles:

1. To injure the trees.
2. To collect plants and stones.
3. To remove or to break notice-boards.
4. To neglect to take care of fires.

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FROM THE JAPANESE PRESS

Obata's Ideas on Shantung

"A close friendship between Japan and China can never be had while Japan follows an indefinite policy toward China. Delay in the settlement of the Shantung question will bring nothing good to either nation. The best method for reaching a settlement in this case would be the presentation by Japan of some plan, approved by the powers, to China. The Chinese will welcome the opportunity for solving the long standing question. But I must not be speaking too much on a question like this."

These statements are from an interview given the *Nichi Nichi* by Mr. Obata, Japan's Minister to China, who was seen by a reporter at Moji on his way to Tokyo from Peking.

"China," said Mr. Obata, "is now in the depths of a financial difficulty. The government of China seems right now to be concerned solely with finding a way to pass through the present difficulty.

"At present there is little possibility of raising a foreign loan, nor is it probable that much money can be had from the nation. If the Government wishes to have money, it must raise it by some other means. It is carrying out a retrenchment policy in the matter of government expenses. It is hoping to save much money by reducing the army. But how much can be saved by these measures is still a question."

On the unification of North and South China Mr. Obata said, "The question is one which will remain unsettled for some time. It is much more troublesome than appears at first. The people in Peking do not hold Dr. Sun Yat-sen in favor. It is generally believed in Peking that Dr. Sun will be forced to resign at an early date. The resignation of Dr. Sun would not mean the collapse of the Government. It is certain that there will be a second and third Dr. Sun to keep the new Government going. This is one of the considerations which leads me to think the proposed unification of the North and South will be far from easy to accomplish.

"The attitude of Japan toward the situation is one of neutrality, and no one would object to this attitude of Japan. There is, however, a consideration which forbids us to admit this position unreservedly. It is my belief that close friendshi pbetween Japan and China can never be at tained by the former following an indefinite policy towards the affairs of the latter. But I must not be speaking too much on a question like this."

Turning to the Shantung question, Mr. Obata said; "As was announced by the Foreign Office some time ago, Japan is quite willing to enter into negotiations with China, only if the latter makes the first proposal. My explanation of the delay shown by China in opening negotiations is that she is afraid that Japan may present severe demands on her if she takes up the matter without having a firm grip of the details. This much I can say, that Japan does not desire to make much capital out of the matter, nor will she serve any unreasonable demand on China. At any event, nothing good will come out of the delay in the settlement of the pending question. The best method for finding a solution would seem to be the presentation by Japan of her plan to China, of course with the previous approval of the foreign powers. The Chinese will undoubtedly welcome the opportunity of solving the long

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FROM THE PLANETS

PRIS's

Opinions on Shanghai

"A close friendship between [illegible] and China will be [illegible] a [illegible] follows an independent policy toward China. Delay in this settlement of the Shanghai question will bring no advantage to either nation. The best solution for all concerned is the settlement in this case of the precedent by Japan of some plan of withdrawal by the powers. I think China will welcome the opportunity for showing the forbearance that I have not been too much on a question like this."

The statements are from an interview in the Asahi by Mr. Ozaki, Japan's Minister to China, who was seen by a reporter at Mr. Ii's home in Tokyo from Peking.

"China," said Mr. Ozaki, "is now in the depths of a financial difficulty. The government of China seems at last now to be concerned solely with finding a way to pass through the present difficulty.

"At present there is little possibility of raising a foreign loan, nor is it probable that much money can be had from the nation. If the Government wishes to borrow money, it must raise it by some other means. It is carrying out a retrenchment policy in the matter of government expenses. It is helping to save much money by a drastic army. But how much can be saved by these measures is still a question."

Of the anti-foreign feeling in China Mr. Ozaki said, "The question is one which will require much care and attention. It is not the most troublesome question at first. The principle in dealing with Japan, Great Britain, France and America will be the same. It is generally believed that Dr. Sun will be found to represent an only duty. The policy of Dr. Sun would not be a disadvantage of the Government. It seems that Dr. Wellington Koo would find Dr. Sun to keep the new Government going. It is one of the cases [illegible] which I ask me to [illegible] proposed mediation of the Nation and Japan will be far from easy to accomplish.

"The attitude of Japan toward the situation is one of neutrality, and no one would object to this attitude if Japan, however, more [illegible] consideration will be possible to find a solution [illegible]. It is my belief that close friendly relations [illegible] Japan and China can be brought [illegible] by the Japanese people [illegible] the Chinese to the latter. But I must not be speaking too much on a question like this."

Turning to other matters Mr. Ozaki said: "As was announced by the Foreign Office some time ago, Japan is quite willing to enter into negotiations with China, only if the latter makes the first proposal. The evacuation of the delayed [illegible] China in expressing regret [illegible] Japan may [illegible] Chinese to [illegible] At any event, nothing good [illegible] by [illegible] The best [illegible] by [illegible] tion would seem [illegible] by Japan of her [illegible] of [illegible] with the precedent [illegible] of the Japanese powers. The [illegible] would [illegible] the [illegible] of removing the [illegible]

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ploiting deposits and will enter into negotiations on the basis of our proposal."

Speculating on the condition of China, though, Mr. Ohta said that there is but little fear of China becoming bolshevized. "It is true," he said, "that western thought, especially the thought of radical thinkers in Europe, is being studied with avidity by university students in Pekin. Dr. Bertrand Russell leads the list of European thinkers together with others of rising reputation. But a consider ion of the inherent Chinese mentality and the peculiar condition of China's society points to the ultimate failure of the radical elements to bolshevize the Republic. The avaricious of living of the lower classes is so low that it is almost impossible to influence their minds by thinking by the Red doctrines."

Replying to a question of the Weekly Review reporter regarding the rumor of his early resignation, Mr. Ohta said that there may or may not be grounds for such a report. "If I am reported to retire," said the Minister, "I am ready to resign for that. But I would rather have it announced that I have done nothing pleasant since my appointment, it is true, but nothing is a greater mistake than to suppose that the key to the situation of the Orient as regards the retirement of a minister." — Japan Advertiser, May 14.

Tokio to Paris — Japan will establish a direct air service between the capital city and Paris, according to the Kokumin Shimbun. The service of the project is to be completed in three years.

Electric Industry — The electric industry is developing rapidly, according to the plan of the Government, says the Jiji Shimpo. The electric industry has advanced extraordinarily in Japan and, according to the report of investigations by the Department of Communications, up to the end of February this year the total number of electricity supplying enterprises was 320, capitalized at ¥ 1,815,517,000, generating both by water power and steam a total of 1,304,442 kilowatts.

The countries of Japan are among the poorest in the world, amounting only to eight billion tons, which is estimated by experts as not more than half a century's supply. On the other hand, Japan's railway policy has been such as to make the rate for transportation of coal by railway exceedingly high. Besides, the coal mines are mostly situated in the mountainous districts, and there is no way of saving the situation except by electrifying the railways. The electric enterprises are now endeavoring to increase the generating capacity, to enrich the supply of power and to lower the cost of production by means of more economical investment. The Department of Communications has obtained a fund of ¥86,970,000 for the present fiscal year as expenses for preparing for systematized electric enterprises.

Water power enterprises have already been actually started locally or are being surveyed. In Japan the average distance for transmission is 500 miles, whereas in Japan it is 200 miles. According to this average distance of transmission, the water power districts in Honshu, the main island, may be divided into four territories: Ou, the Kwanto, the Kwansai and Chugoku. The following are the list of facts about these four territories:

On Territory. Aggregate transmission distance, 750 miles; present generating capacity, 85,000 H. P.; future estimate, 695,000 H.P.; totalling 783,000 H.P.; present established elements, 56 points; future, 100.

The Kwanto Territory. Aggregate transmission distance, 1,220 miles; present generating capacity, 765,000 H.P.; future estimate, 2,250,500 H.P.; totaling 3,015,500 H.P.; present established elements, 160 points, future establishments, 560.

The Kwansai Territory. Aggregate distance, 7,000 miles; present generating capacity, 270,000 H.P.; future estimate, 1,632,000 H.P.; totaling 1,902,000 H.P.; present established elements, 153 points; future, 400.

Chugoku Territory. Aggregate distance, 1,000 miles; present generating capacity, 83,000 H.P.; future estimate, 238,000 H.P.; totalling 322,000 H.P.; present establishments, 63; future, 100.

Thus it will be seen that there is still more water power in reserve to be worked, which, if fully worked, will produce 7,000,000 H.P., whereas at present only 1,300,000 H.P. is generated. It is expected that when the plan of 3 years' duration for the enterprises is carried out, there will be an extraordinary development of the industry.—Japan Advertiser.

standing question and will enter into negotiations on the basis of our proposal."

Speaking of the condition of Chinese thought, Mr. Obata said that there is but little fear of China becoming bolshevized. "It is true," he said, "that western thought, especially the thought of radical thinkers in Europe, is being studied with avidity by university students in Peking. Dr. Bertrand Russell leads the list of European thinkers popular with the rising generation. But a consideration of the inherent Chinese mentality and the peculiar condition of Chinese society points to the ultimate failure of the radical elements to bolshevize the Republic. The standard of living of the lower classes is so low that it is almost impossible to influence their mode of thinking by the Red doctrine."

Replying to a question of the *Nichi Nichi* reporter regarding the rumor of his early resignation, Mr. Obata said that there may or may not be grounds for such a report. "If I am required to retire," said the Minister, "I am quite ready for that. But I wonder who would succeed me. I have done nothing particular since my appointment, it is true, but nothing is a greater mistake than to suppose that the key to the solution of the Chinese question is the talent of a minister."—*Japan Advertiser*, May 14.

Tokyo to Foster Electric Industry

Japan will systematize the service of electricity to facilitate the manufacturing industry, according to the plan of the Government, says the *Yomiuri*. The electric industry has advanced extraordinarily in Japan and, according to the report of investigations by the Department of Communications, up to the end of February this year the total number of electricity supplying enterprises was 820, capitalized at ¥1,318,517,000, generating both by water power and steam a total of 1,399,440 kilowatts.

The coal deposits of Japan are among the poorest in the world, amounting only to eight billion tons, which it is estimated by scientists will not last more than half a century. On the other hand, Japan's railway policy has reached the end of the rope and there is no way of saving the situation except by electrifying the railways. The electric enterprises are now endeavoring to increase the generating capacity, to enrich the supply of power and to lower the cost of production by means of more economical investment. The Department of Communications has obtained a fund of ¥67,000 for the present fiscal year as expenses for preparing for systematized electric enterprises.

Water power enterprises have already been amalgamated locally or are being amalgamated. In America the average distance for transmission is 500 miles, whereas in Japan it is 200 miles. According to this average distance of transmission, the water power districts in Honshu, the main island, may be divided into four territories: Ou, the Kwanto, the Kwansei and Chugoku. The following are the list of facts about these four territories:

Ou Territory. Aggregate transmission distance, 750 miles; present generating capacity, 85,000 H. P.; future estimate, 668,000 H.P.; totalling 753,000 H.P.; present establishments, 86 points; future, 400.

The Kwanto Territory. Aggregate transmission distance, 1,220 miles; present generating capacity, 768,000 H.P.; future estimate, 2,530,500 H.P.; totalling 3,003,000 H.P.; present establishments, 184 points, future establishments, 560.

The Kwansei Territory. Aggregate Distance, 7,000 miles; present generating capacity, 270,000 H.P.; future estimate, 1,632,000 H.P.; totalling 1,912,000 H.P.; present establishments, 153 points; future, 400.

Chugoku Territory. Aggregate distance, 1,000 miles; present generating capacity, 84,000 H.P.; future estimate, 238,000 H.P.; totalling 322,000 H.P.; present establishments, 63; future, 160.

Thus it will be seen that there is still more water power in reserve to be worked, which, if fully worked, will produce 7,500,000 H.P., whereas at present only 1,300,000 H.P. is generated. It is expected that when the plan of systematizing the enterprises is carried out, there will be an extraordinary development of the industry.—*Japan Advertiser*.

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A Classic Korean Library

Attracted by developments and possible further developments in Far Eastern Siberia, Mr. Frederick McCormick, a newspaper correspondent whose connection with the Far East dates back to 1900, has again returned to the Orient. Mr. McCormick represented both the Associated Press and Reuter's News Agency in the Russo-Japanese War and in 1907 he established at Peking the first bureau in China for the Associated Press. Since then he has been in America and in the East alternately. He was out here for the Associated Press in 1914 and returned for his last trip before the present one in 1917. He now represents a syndicate which serves a large number of newspapers in the United States and Canada, especially on the western coast of America.

Mr. McCormick is especially interested in book collections and he believes that he has at his home in Santa Monica, California, the finest Korean library in the world. It consists of about a thousand volumes written in Chinese by Koreans and includes the Korean classics and a large number of pamphlets, first editions and manuscripts. "I became very much interested in the preservation of Korean books," Mr. McCormick said when seen in Yokohama yesterday, "because I realized the value it would sometime have and because there was no one in the United States interested enough in Asiatic literature to make a collection worthy of preservation." Mr. Cormick said that there was a fine collection of Korean books in the Louvre but that it had been said by authorities that his collection was even more complete. Congress, he said, has been trying to purchase his collection to make it a nationally owned library.

The book enthusiast's latest interest has been in the collection of volumes, pamphlets and manuscripts on the Far East by American authors. He cites the fact that Americans were the pioneers of journalism in China both in the native and English languages. He has already secured a great deal of his material, which includes many first editions.

The journalist, author and book collector expects to be in the Orient until the end of the year, spending most of his time in Far Eastern Siberia. He has traveled over the whole of Siberia and has visited Far Eastern Siberia eight times.—*Japan Advertiser.*

U.S. Imports in India

In British India's foreign tradelist the United States's position has become better and stands only second to that of Great Britain while Japan's position has fallen to third. Germany, Belgium and Italy have also improved their position in India's market.

This is a feature noted in the Japanese consul's report from Bombay on British India's trade up to March this year. "According to the Census Bureau of the Indian government," says the Japanese consul's report, "British India's foreign commerce during the year ending March 31 was increased 600,000,000 rupees in value. This increase was witnessed principally because of the increase in the price of imported cargoes."

The value of imports reached 3,350,600,000 rupees with an increase of 1,275,900,000 rupees while the value of exports from India amounted to 2,383,200,000 rupees, it having been a decrease by 706,950,000 rupees.

The official report states that Great Britain occupied the first place in the import trade, her imports having shown a gain of 995,320,000 rupees over the preceding year. British India's exports to Great Britain on the other hand fell off 403,400,000 rupees to 25,800,000 rupees.

The United States in reported by the Japanese consul to have gained the second place in India's import trade. American exports into India reached 353,000,000 rupees while India's exports to the United States amounted to 347,470,000 rupees. The former figure increased 100,400,000 rupees while the latter fell off 138,750,000 rupees.

Japan was the third, the Japan-Indian trade having been 200,000,000 rupees below America's India trade. Japan's products were valued at 264,570,000 rupees with an increase of 73,000,000 rupees. India's exports to Japan

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U.S. Imports in India

The Journalist, author and book collector expects to be in the Orient until the end of the year, spending most of his time in the Eastern States. He has traveled over the whole of Europe and has visited the Near East. Source of light this.—Japan Advertiser.

In British India's foreign trade the United States's position has become better and stands only second to that of Great Britain with Japan's position has fallen to third. Germany, Belgium and Italy have also improved their position in India's market.

This is a feature noted in the Japanese consul's report from Bombay on British India's trade up to March this year. "According to the Census Bureau of the Indian government," says the Japanese consul's report, "British India's foreign commerce during the year ending March 31 was valued at 6,000,000,000 rupees in value. This increase was witnessed principally because of the increase in the price of imported articles."

The value of imports reached 3,350,000,000 rupees with an increase of 1,275,000,000 rupees while the value of exports from India amounted to 2,383,000,000 rupees, it having been a decrease by 700,950,000 rupees.

The official report states that Great Britain occupied the first place in the import trade, for imports having shown a gain of 295,320,000 rupees over the preceding year. British India's exports to Great Britain on the other hand fell off 403,400,000 rupees to 25,850,000 rupees.

The United States in reported by the Japanese consul to have gained the second place in India's import trade. American exports into India reached 3,500,000 rupees with India's exports to the United States amounted to 3,477,470,000 rupees. The former figure increased 1,000,000,000 rupees while the latter fell off 125,750,000 rupees.

Japan was the third, the Japan-India trade being over 200,000,000 rupees below America's India trade. Japan's products were valued at 2,250,000,000 rupees with an increase of 75,000,000 rupees. In Japan's exports to Japan

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Trade Exposition in Kobe

A.E. of I. Association

Light British Air line projects A fine

British Aviator Co-operates

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amounted to 241,600,000 rupees, a decline of 221,000,000 rupees.

Germany, Belgium and Italy improved their position very much while Australia and Java lost much of their business. In the export trade Australia, Switzerland, Norway and the Netherlands were in better positions, but the positions of France, Italy and China became less important. British India's exports to France fell off 130,000,000 rupees.—*Japan Advertiser.*

Trade Exposition in Kobe

Kobe will hold a gigantic trade exposition some time in 1922, according to a recent decision reached by the Commercial and Industrial Department of the municipal government after being approached by the Kobe Trading Association and the Kobe Chamber of Commerce on the subject.

Because of the fact that Kobe is so situated that Japan's trade with China largely passes through that port the Chamber of Commerce is desirous that the exposition should be shared in equally by Chinese business men. At present there is some opposition to this, but it is thought the municipal department, which has undertaken the arrangement of details, will adopt the Chamber of Commerce's plan.

The principal departments of the exposition are to include agriculture, industry, shipping, shipbuilding, machinery, marine, manufacturing and others. The foreign firms will be invited to participate in the enterprise. The cost of the fair, estimated at ¥3,000,000, is to be borne by the promoters, however, with subsidies from the Hyogo Prefecture, the Kobe municipal government and the Kobe Chamber of Commerce. The main exhibits building will be erected in Suma, near the western city line.

The project was first discussed in 1918 but because of the high price of commodities it was postponed indefinitely at the time of the preliminary investigations. —*Japan Advertiser.*

British Aviator Co-operates

Commander William Francis Forbes Sempill, who served with the British Flying Forces in the World War, is expected to reach Japan from England in the course of a few weeks, according to word received here. Commander Sempill will head the British Aviation Mission now in Japan, temporarily in charge of Commander Meares. The mission consists of about 30 aviators, a surgeon and an aerial photographer. Commander Sempill will be accompanied by Lieutenant Commander F. C. Atkinson, Lieutenant F. Volkert and Lieutenant Robert Brutnell, the latter being secretary to Commander Sempill.

Commander Sempill led a special British technical mission to the United States in the summer of 1918 and was last assistant controller of the Technical Department. He is one of the most distinguished officers in the aeronautic service in Great Britain. Commander Sempill, known as the "Master of Sempill," is the head of a distinguished Scottish family, which traces its lineage back for centuries. Mrs. Sempill is accompanying him to Japan.—*Advertiser*

A.F. of L. Against Organization

Cincinnati, May 14.—Approval of the proposal to organize the Japanese and the Chinese workers on the Pacific Coast and other Western States has been withheld by the Executive Council of the American Federation of Labor.

Eight British Air Instructors Arrive

Headed by Lieutenant Commander W. H. J. Eldridge, eight more aviation instructors sent by the British Admiralty to help in the development of the Japanese Naval Aviation Corps, reached Kobe from London on the Kaga Maru Friday afternoon. Commander Eldridge has a long career as a naval aviation instructor. During the war he spent most of his time at East Church where the British Admiralty maintained a large aviation training school. Commander Eldridge spent a part of his time in France during the war, superintending some of his former pupils who were taking part in aerial warfare.

Commander Eldridge and the other aviators are going to join Colonel Meares, commander of the British Aviation Mission to Japan, who, accompanied by about 10 aviators and one surgeon, specially trained for the men serving in

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the aviation corps, arrived here some time ago. About 10 more aviation instructors will come soon, making the total number 30.

Commander Eldridge is accompanied by his family. The other instructors are: Mr. W. S. Ellis, Mr. S. Manton, Mr. J. Bond, Mr. W. Satchell, Mr. W. A. Earwaker, Mr. A. R. Williams and Mr. F. E. Sherras. They will live at the Kaihin Hotel in Kamakura during their stay in this country.—*Japan Advertiser.*

Japan and France Plan an Art Exhibition

According to a report recently received by Viscount Kuroda, the Japanese artist celebrated for his oil paintings, the much discussed attempt to exchange annual fine arts exhibitions between Japan and France was formally proposed by M. Bartholomew, president of the Société Nationale, to Ambassador Ishii in France. The holding of a French-Japanese allied exhibition of fine arts for the mutual encouragement and better understanding between artists of France and the Eastern Island Empire has been long talked of among the artists of both countries, and Mr. Uichiro Ogura, a Japanese sculptor now in Paris, told the opinion of Viscount Kuroda on the question to M. Bartholomew.

It is expected that Viscount Ishii will shortly report the proposal to the Foreign Office in Tokyo, from where it will be presented for consideration by the Department of Education which is in charge of the Imperial Fine Art Institute, formerly called Mombusho Exhibition. The first trial of this international exhibition of fine arts, the *Yomiuri* says, will be held in Paris by next fall, when about 100 of the best Japanese pictures, sculptures and any other works of fine arts, not industrial products, will be sent.—*Japan Advertiser.*

To Cincinnati Meeting

Mr. Toshimaro Yamamoto, is to Represent Japan at the Annual Session of the American Bar Association.

Mr. Toshimaro Yamamoto, who will represent the legal profession of Japan at the annual meeting of the American Bar Association at Cincinnati this summer, was the guest of honor at a dinner given by the Japan Bar Association. This organization has chosen Mr. Yamamoto to represent it at the big meeting of American lawyers at Cincinnati.

Mr. Yamamoto is an unusually young man as things go in Japan to be thus honored by the members of his profession. He is about 33 years old and a graduate of the law college of the Imperial University of Tokyo. He plans to sail for the United States on the *Empress of Russia*, leaving Yokohama Saturday. The meeting he is to attend will convene on August 31.

Dr. R. Masujima, the veteran barrister of Tokyo, will also attend the meeting of the American Bar Association as the representative of the International Bar Association, in which he is one of the guiding spirits.

Mr. Yamamoto is a member of the well known Yokohama law firm of McIvor, Kauffman, Smith and Yamamoto.—*Japan Advertiser.*

"Japanese Wonders in America"

No Japanese in Kobe could answer Madame Ernestine Schumann-Heink when she asked them what was meant by the "Six Japanese Wonders in America." The famous singer amused her Japanese audience by saying that these mysterious words were to be interpreted as referring to the six Japanese who have made themselves more or less prominent in the United States as opera singer, sportsman, scientist and actor.

According to Madame Schumann-Heink, these Japanese are: Dr. Hideyo Noguchi, prominent scientist with the Rockefeller Institute; Madame Tamaki Miura, opera singer; Mr. Umpei Hayakawa, movie actor; Mr. Koji Yamada, billiard player, Mr. Ichiya Kumagai, tennis champion and Tameo Kajiyama, who claims that he can do several things at one time.—*Japan Advertiser.*

Starr Says Japan Calls U.S. Friend

Chicago, June 21.—Dr. Frederick A. Starr of the University of Chicago, who returned recently from a tour of Japan, said that Japan regards the United States as its greatest friend, and if America does go to war with Japan, it will be because of the attitude of

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unthinking Americans, an attitude due to their prejudiced viewpoint of the Japanese. In the attitude among the people of Japan, he said, there is nothing but respect for America. "In my opinion," Dr. Starr said, "she pays attention to America out of regard for this country and her desire to pattern after us. Japan feels hurt at our California policy, but is making an effort to open the question.

"There is a restless feeling in Japan, that they will have trouble in 1924, because they had wars in 1894, 1904 and 1914."—*Kokusai Associated Press.*

Lycett Defeated by Japanese at Wimbledon Tennis Tournament

Wimbledon, June 26.—The contest between Shimidzu and Lycett for the tennis championship has ended in a victory for Shimidzu. The score by sets was 6-3, 9-11, 3-6, 6-2 and 10-8. The result was an upset for the popular confidence that Lycett was safe for the finals. A record crowd saw the defeat of the British star. The match was played in a gruelling heat.

Lycett was soon unable to chase the lobs of the Japanese star. In the last set Lycett at 7-6 ran to 40-15, and there was a great demonstration at the close. William T. Tilden, II, the American Davis Cup star, has expressed the opinion that Shimidzu will be hard to defeat. He is improving in every match, driving harder, and his volleying is more certain. He is presenting a confidence in himself in marked contrast to last year's diffidence.

Yale Honors Japanese

New Haven, Connecticut, June 22.—At the commencement exercises at Yale University the degree of Doctor of Science was conferred on Dr. Hideyo Noguchi.

President of T.K.K. has Purchased Beautiful Temple Court Residence

Mr. Soichiro Asano, President of the Toyo Kisen Kaisha, has purchased the beautiful property known as Temple Court at No. 9 Bluff, Yokohama. The residence is one of the show places of Japan and was built by Mr. F. W. Horne about ten years ago. The style is a combination of the foreign and Japanese architecture. The roof is of steel tile and is formed after the temple style. The outside decorations are of red lacquer patterned after the Nikko Temple. The grounds surrounding the place are beautiful and no expense was spared in the interior decoration of the beautiful mansion.

In former days Temple Court was the scene of the most brilliant social gatherings in Yokohama and was the center around which the foreign society life of the port revolved. The price paid for the place is said to have been ¥200,000.

Dr. Starr on Changes in Korea

Dr. Frederick Starr of the University of Chicago, who recently toured Korea, has written his impressions for the Korean newspaper, the *Donga-Daily*, the original of his article being published in the *Seoul Press*, from which it is here reproduced. Doctor Starr is a keen observer of things Oriental, of a turn of mind that would not permit his well-known liking for the Japanese to cause him to write in any way untruthfully of what he has seen. Doctor Starr is familiar with Korea though former visits and his impressions of his recent visit are therefore the more important. To the Korean paper he wrote:

My recent visit to Korea was too short to permit my observations to have any particular value. It had been my intention to spend a number of weeks in traveling through the Peninsula as I had done in previous visits. Being delayed in certain work in Japan, that intention was not carried though and I had but a week to spend in Korea. All serious work in my own field was therefore abandoned and I only hoped to gain some idea of the conditions now prevailing. I desired earnestly to see as much of these as possible and to secure a true realization of the situation. I regretted not seeing anything outside of Seoul. My entire time was spent there, except one day given to Songdo.

Everyone was most kind to me. Due to the shortness of my stay I had few opportunities to meet my Japanese friends. Most of my time was given up to Koreans, renewing acquaintance with old friends and meeting many new ones. My stay at Chang Dang Tong was most pleasant. It is so central in situation that it was easy for all who wished to see me to

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come to me. It was equally easy for me to go out in all directions. My dear friend, Yi Sang Chai, felt that our room was small. To me it was all that could be asked. The people at the hotel showed us every kindness and we felt at home from the first hour.

To Mr. Yi Sang Chai, Mr. Ryouk Chung Su and Mr. Hugh Heung-wo Cynn of the Y. M. C. A. force we were under constant obligation. Mr. Kim Dong Sung of the *Donga Daily* gave us freely of his time and help. Without these gentlemen we should have had a sorry time; with them we were able to use our days to the best advantage. Among Japanese, our friend Mr. Yamagata was unfailing in assistance. To His Excellency Governor-General Saito we are indebted for assistance and interest in our plans.

Of course we spent some time in shops and markets. I could not resist filling up a few gaps in my collection of Korean objects and I bought some books. But these wanderings are uninteresting and their results have no great importance. They did indeed give me some "impressions." Thus, it seems to me that I have never seen the streets of Seoul as full of life and activity as this time. More than this, the people seemed to all have some definite purpose. They were going somewhere, doing something. We came into Seoul at night and the street market seemed more active and thronged than I remembered it. Later nights bore out the impression. I believe there is greater life and energy than before.

We went one night to a movie theatre where in place of pictures there was dancing and music, magic and acting. The place was crowded and a notable feature was the number of women and girls in attendance. They were well behaved and subjected to no inconvenience nor disadvantage that I could see. There were women too at my final address. They are more numerous on the streets and in all public places than before. When we remember the seclusion to which Korean women were subjected until lately, the need of concealing the face, the limitations upon their appearance in public and their conduct, the change is startling. There is, too, a courtesy shown them in public that is new. It is a common thing today for men and boys in street cars to yield their seats to women. Korean women are today conducting women's magazines. We inspected the women's store in the main street. It is owned and conducted by women: the clerks are women. The stock is well selected and the enterprise seems to be successful.

On my last visit to Korea, four years ago, I planned to make a study of Korean periodical literature. I wanted to see what Koreans were interested in, what they were thinking, saying, doing. My plan came to nought. There were no Korean periodicals. The *Chosen Simbun* printed a Korean edition but it has no weight, as being considered a subsidized government organ. There were some mission magazines but these were not in any sense really Korean. Today the condition is different. In a single shop I found 23 magazines listed—in mixed character or onmun. They covered a considerable range, from boys' papers up to serious literary magazines of some pretention, from Buddhist journals to Labor organs. Not only so—there are today Korean newspapers, to some degree actually expressing Korean thought and voicing Korean aspirations. In other words there is a freedom of the press that is in marked contrast to the conditions of 1917. That this press is censored is true; that issues may be confiscated and publication suspended is admitted. I think that the day I visited the plant of the *Donga Daily*, they were due to issue their 385th number, and that the issue was truly the 237th. But all presses today everywhere are under vigilant control. Newspapers are suppressed in Japan as well as in Korea; in the United States as well as in Germany. Relative freedom is better than nothing. A free press is a much less danger than suppressed thought.

Not only is the periodical press in better shape than before. There seems to be a vast increase in the amount of public reading. There are more books in onmun and on a greater variety of subjects. It is true that these are largely

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books of fiction. There are more people looking at these books and more young people reading what is shown in bookshops than I have ever known.

I am informed that the interest in education is such that the demand upon the schools is greater than can be met. All schools are full. Of course, there has been desire for education ever since I have known Korea. But the present demand is notable. Not only government schools, but private schools of all kinds—Korean and foreign—are crowded. I am glad to see that schools of higher grade are now accessible to Koreans and that it is more possible for the ambitious student to secure advanced education. It is true too that there is opportunity for diversified study and schools are giving better opportunity for special training. While agriculture is, and always has been, the main dependence of Korea—and will remain so—education should give a chance for the development of varying talents and should prepare men for work in different fields of human enterprise.

I was impressed by the readiness of Koreans at present to undertake new business and industrial enterprise. It is true that here they are but making a beginning. It is a good sign, when they show keenness in developing the country and in increasing the general wealth. In visiting the silk filature I was not only pleased at the enterprise in itself: I was deeply gratified at the evident desire to make the lot of the operatives happy. Hours of labor, hygienic precautions, educational provisions, all appeared to be in accordance with modern ideas and legitimate demands. Industrialism will always have a somewhat dark side. Korea will be happy indeed if, with the desirable and inevitable development along industrial lines, she recognizes the needs and rights of the laborer.

I was much interested in seeing the new buildings and equipment of Chun-do-kyo. My interest in this truly Korean religious movement began in 1911, with my first visit to Korea. It is one of many such movements in the world. While there have no doubt been local or national reactions against the work of Christian missions, they are usually marked by good ethics and an intense earnestness in preserving and continuing what is best and most characteristic in the popular life and thought. As such they usually make for hood and progress. Such movements do their best work, when neither in hostility to the government, nor subordinated to it. The less they mix in active politics, the better they carry on the ends for which they were founded. I have not carefully examined either the political acts or teachings of Chun-do-kyo. It may be that it goes more into that field than I realize. I feel, however, that it has been and can be a great influence in the educational and social development of the people.

In my last visit I made some little study of Korean Buddhism. It then seemed to me that this old religion was taking on a new life. I am now speaking of truly Korean Buddhism—not of the Buddhism of the Japanese living in Korea. My belief that it was alive and growing has been challenged. There was no time for me to make a serious investigation, but on the whole my impression was deepened. Buddhism has roots in the country. It makes a strong appeal to some of the best elements in the Korean character. If it is to affect the future it should be an intelligent, self-conscious, educated and trained religion and philosophy. Anything that shows a tendency to such a development is encouraging. Buddhist books, magazines, societies and institutions for education appear to have advanced since 1917.

All of these things indicate what I said in the beginning: There is true vitality, movement, growth among you. I do not know to what it is due. Three causes have been suggested to me: I do not find any one of them sufficient to explain it. It is an easy explanation, to attribute it to the new administration. I believe Governor-General Saito is sympathetic and anxious to assist Korea in the achievement of many of her aspiration, but I do not find a full explanation in that fact. Many attribute this new life to the Independence Movement: I do not see the relation—in fact, the failure of the movement might be expected to have had an opposite effect. Many say that it

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is the result of the last few years of warfare; that this Korean life is part of the world-wide ferment and activity: I can hardly see why it should be so emphatic in effects here. Perhaps all of these explanations may be true in some degree. But neither alone nor together do they seem to me to furnish a real explanation. But whatever may be the cause, I think the fact is real. And in it I see hope and reason for encouragement.

Japanese Women in World Congress

Vienna, July 14.—The Women's International League is now in session here with representatives of 30 countries present, including three Japanese women. Miss Marion Irwin of Tokyo is also here representing the Women's Peace Society of Japan.

It is understood that the Japanese delegates are dissociating themselves from the discussion of certain questions which they regard as having a more particular bearing on Occidental or European questions.—*Japan Advertiser.*

Double Government

Some scholars and publicists in America and Europe say that there are two Governments in Japan. Besides the Cabinet resting on the people, there is another Government which is independent of the Cabinet in military and diplomatic affairs. This Government is very arbitrary, and there is no knowing what it may do. They add that in the circumstances no country is more dangerous than Japan. Many foreigners are found making such assertions in deadly earnest, and this is very embarrassing to us. However unfamiliar Europeans and Americans may be with Japanese affairs, the misconception that there are two Governments in Japan is preposterous.

But misunderstandings of this kind, however unfounded they may be, cause Japan great damage and loss and the Government and people should do everything possible to dispel them. At the same time, if there are any defects on our side, we should promptly take remedial steps.

We have often pointed out that there are defects in the existing system. Such regulations as those which require that the portfolios of war and the navy shall not be taken up by anybody except a General and an admiral should be abolished so that civilians can be appointed ministers of war and of the navy. All ministers of state should be placed on an equal footing, and they should be made actually responsible jointly and severally for the affairs of state. At the time of the Yamamoto Cabinet the regulations were amended so that generals and admirals on the reserve list could be appointed ministers of war and of the navy as well as those on the active list. But this amendment was not effectual. If the minister of war or of the navy is to be a soldier or a sailor at all, it is better to have one in the active service, and in fact the portfolios are still given to active officials. The stipulation that the holders of these portfolios shall be soldiers and sailors should be abolished, and if civilian statesmen are appointed to these positions, it will be possible fully to display the value of constitutionalism. The reason why we so persistently urge the Hara Cabinet to carry out the desired reform is due to our desire to see the spirit of the Yamamoto Cabinet's reform carried into effect.

The greatest evil attending government by soldiers is that the highest military or naval officer is enabled to appeal direct to the Throne. For this reason it is possible for the ministers of war and of the navy to make important military decisions without consultation with other members of the Cabinet nor acting through the medium of the Premier. Here occurs the evil of military government. But in our opinion this practice is contrary to the Constitution and to the Cabinet Regulations. Article 55 of the Constitution says that all the ministers of state shall with responsibility assist the Emperor. This stipulation covers all affairs of state, and all the ministers of state should be held responsible for all important affairs. If soldiers and sailors can obtain Imperial sanction by means of a direct appeal regarding important affairs of state, it is not impossible that Article 55 of the Constitution may become a dead letter, it being impossible for other Ministers of State to discharge

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Japanese Women and Congress

Yesterday's Japan Times contained
[illegible] is now in session
[illegible] of 30 constitutional [illegible] the
Japanese women. Miss Michi Ikeda of
Tokyo is also here representing the
Women's Japan Society of Tokyo.

It is made to appear that the Japanese
delegates are discussing these two
[illegible] the admission of certain Japanese
[illegible] as entitled to [illegible] and
[illegible] Congress [illegible] Japanese
[illegible] Standard [illegible]

Boards for Parliament

[illegible] publicists in America and
[illegible] Europe say that there are
two [illegible] in Japan. One is the
Cabinet resting on the people, there is
another Government which is independent
of the Cabinet in history and
diplomatic affairs. This Government is
very arbitrary, and it is no knowing
when it may do. They said that in the
cleanup [illegible] no country is in so dan-
gerous time Japan. Many foreigners
are found guilty such actions in
daily cases, and this is very embarrass-
ing to us. However unfriendly foreigners
and Americans may be with Japanese ad-
mirers, the impression that there are two
Governments in Japan is prevalent.

But from [illegible] of this kind,
however unfounded they may be, cause
Japan great damage and loss and the
Government and people should do
everything possible to clear it them. At
the same time, there are many details on
our side, we should promptly take
remedial steps.

We have often pointed out that in re-
gard to the existing system, such
regulations as those which require that
the portfolios of war and the navy shall
not be taken up by anybody except a
General and an Admiral should be
abolished so that civilians can be ap-
pointed ministers of war and of the navy.
All ministers of state should be placed on
an equal footing, and they should be
made to fully [illegible] jointly and
severally for the affairs of state. At the
time of the Yamamoto Cabinet the
regulations were amended so that generals
and admirals on the reserves list could be
appointed ministers of war and of the
navy as well as those on the active list.
But this amendment was not effectual.
If the minister of war or of the navy is
to be a soldier or a sailor at all, it is
better to have one in the active service,
and in fact the portfolios are still given
to active officials. The stipulation that
the ministers of those portfolios shall be
officers and sailors should be abolished,
and if civilian statesmen are appointed to
these positions, it will be possible fully to
display the value of constitutionalism.
The reason why we so persistently urge
the Hara Cabinet to carry out the desired
reform is due to our desire to see the
spirit of the Yamamoto Cabinet's reform
carried into effect.

The greatest evil attending government
by soldiers is that the highest military or
naval officer is entitled to appeal direct
to the Throne. For this reason it is
possible for the ministers of war and of
the navy to make important military
decisions without consultation with other
members of the Cabinet, nor acting
through the medium of the Premier.
Here comes the evil of military govern-
ment. But in our opinion this practice
is contrary to the Constitution and to the
Cabinet Regulations. Article 55 of the
Constitution says that all the affairs of
state shall with responsibility rest the
Emperor. This stipulation covers all
affairs of state, and all the matters of
state submitted to the Throne for all
imperial decisions. If soldiers and sailors
are to have direct communication by means of
a special [illegible] it is not impossible that
Article 55 of the Constitution may
become a dead letter, thereby imperiling
the very throne. Measures should be

their occasional duties. Article 2 of the Cabinet Regulations provides that the premier, as chief of the ministers of state, shall report to the Throne, and shall maintain unity between the various administrative organs. It is contrary to this provision that ministers of war and of the navy should appeal to the Throne in their capacity as soldiers and sailors, and moreover, the unity of the Cabinet is apt to be destroyed. It is true that exceptions are provided for in Article 7 of the Cabinet Regulations with reference to military secrets and orders, but this provision should be interpreted in a strict and limited sense. It does not cover any administrative affairs, and even in the case of military affairs, action should be taken with the knowledge of other ministers of state. How is it that a loophole should be left for a direct appeal to the Throne regarding such matters?

If the restrictions regarding the qualifications of the ministers of war and the navy are removed and if soldiers and sailors are not permitted to make a direct appeal to the Throne, then our political system will become purely constitutional and the preponderance of soldiers and sailorships may still be maintained in foreign countries, but when it is known that there is neither smoke nor fire, such misconceptions will be automatically dissipated.—*Aiichi Asahi in Japan Advertiser.*

American life in Japan

How persons in Japan, or in America for that matter, are awake to the importance of the mission of Mr. C. P. Clauson and Mr. J. L. King, entomologists of the United States Department of Agriculture, who are now in this country. Much less understood is the nature of their work or what they are doing.

A few years ago, pupils of a very destructive Indo-Malay beetle were accidentally taken to a nursery at Riverdale, New Jersey, in a shipment of cocoa plants from Japan. Before the pest was recognized it had become well established there, and caused much damage to grasses, corn and even certain trees. The Federal and state governments at once took radical measures to stamp out the pest. Every known method of artificial control was tried. A strict quarantine was established of the infested area, poisonous sprays, bait-picking beetles, and finally, as a last resort, work was begun on the destruction of all food plants in the infected vicinity.

In spite of the combined efforts along these lines, artificial barriers were scorned and today the pest is spreading like wildfire, threatening the agricultural districts of the Eastern States, and probably the whole United States, with destruction and turning prosperous farms into dreary wastes of sand and loam!

It has been fairly well established by entomologists that Japan is the native home of the beetle in question. In Japan this beetle does not exist in great numbers and is not even considered of economic importance, its principal food plants being wild shrubs of no agricultural value. Scientists have learned that the reason for the scarcity of the beetles in their native haunts is that they are kept in control by natural enemies. These are usually other insects parasitic on the adult or larvae of the beetles, or predacious insects, birds or animals which devour them outright.

This nature keeps a balance of insect life. However when the insect is carried to another locality, with its natural enemies left behind, it is free to develop with inconceivable rapidity, the only restriction being an insufficient quantity of food.

It is for the purpose of discovering these natural enemies of this alien beetle in America and introducing them into the United States, thereby to reduce the numbers of beetles and prevent their destructive spread that Messrs. King and Clauson are here. It would be a difficult task to estimate in terms of money the benefit to the farmers which will result to the United States if these young scientists are successful. While it is too early to know the ultimate result of their work, there is every reason to believe that they have been able to identify the insects which keep the beetle pretty busily in check in Japan and before the end of the year they will have

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If the restrictions regarding the qualifications of the ministers of war and the navy are removed and if soldiers and sailors are not permitted to make a direct appeal to the Throne, then our political system will become purely constitutional and the preponderance of soldiers and sailors may be destroyed. Misunderstandings may still be entertained in foreign countries, but when it is known that there is neither smoke nor fire, such misconceptions will be automatically dissipated.—*Nichi Nichi in Japan Advertiser.*

American Entomologists in Japan

Few persons in Japan, or in America for that matter, are awake to the importance of the mission of Mr. C. P. Clausen and Mr. J. L. King, entomologists of the United States Department of Agiculture, who are now in this country. Much less understood is the nature of their work or what they are doing.

A few years ago, grubs of a very destructive leaf-eating beetle were accidentally taken to a nursery at Riverton, New Jersey, in a shipment of azalea plants from Japan. Before the pest was recognized it had become well established there and caused much damage to gardens, crops and even ornamental trees. The Federal and State governments at once took radical measures to stamp out the pest. Every known method of artificial control was tried. A strict quarantine was established of the infested area, poisonous sprays, hand-picking the beetles, and finally, as a last resort, work was begun on the destruction of all food plants in the infected vicinity.

In spite of the combined efforts along these lines, artificial barriers were scorned and today the pest is spreading like wild-fire, threatening the agricultural districts of the Eastern States, and probably the whole United States, with destruction and turning prosperous farms into dreary wastes of abandoned land.

It has been fairly well established by entomologists that Japan is the native home of the beetle in question. In Japan this beetle does not exist in great numbers and is not even considered of economic importance, its principal food plants being wild shrubs of no agricultural value. Scientists have learned that the reason for the scarcity of the beetles in their native haunts is that they are kept in control by natural enemies. These are usually other insects parasitic on the adult or larvae of the beetles, or predacious insects, birds or animals which devour them outright.

Thus nature keeps a balance of insect life. However when the insect is carried to another locality, with its natural enemies left behind, it is free to develop with inconceivable rapidity, the only restriction being an insufficient quantity of food.

It is for the purpose of discovering these natural enemies of this alien beetle in America and introducing them into the United States, thereby to reduce the numbers of beetles and prevent their destructive spread that Messrs. King and Clausen are here. It would be a difficult task to estimate in terms of money the benefit to the farmers which will result to the United States if these young scientists are successful. While it is too early to know the ultimate result of their work, there is every reason to believe that they have been able to identify the insects which keep the leaf-eating beetle in check in Japan and before the end of the year they will have

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these established in laboratories in the United States.

Entomologists in Japan are keeping in close touch with the work and are gaining experience from their observations which will be invaluable to agriculture in this country. Foreign insect pests are exacting a heavy toll from the farmers in Japan and the possibility is ever present that new pests will make their entry in spite of the wonderfully efficient work of Dr. Kuwana and his assistants who are charged with the responsibility of protecting the country from these undesirable immigrants.—*Japan Times and Mail.*

Wages, Costs and Trade

It apparently is beyond the ability of the mechanics and laborers of Japan to grasp the idea that it is necessary for employers to reduce the scale of wages they have heretofore been paying, and few will blame them for this in view of the fact that the same employers, in the majority of cases, show no disposition to reduce the price of their products, while the Government is making it easy for the farmers to hold up the price of rice, the staple food of the nation. Thus we have the anomalous situation of workingmen striking for higher pay and bonuses at a time when the industrial plants are closing down or working on half time because of the lack of export trade.

It is axiomatic that labor cannot work for a wage that falls short of the bare cost of living. It is equally evident that Japan's foreign trade cannot continue if the cost of labor in this country is such as to increase production costs above that of foreign production. Wages must go down in Japan, but the prelude to such cuts ought to be a reduction in the cost of living.

Such a reduction necessarily includes a loss to the holders of stocks of the necessities of life, which loss must be taken sooner or later, and the sooner the better. The trade returns for the first six months of this year show that exports fell away just fifty per cent. from the corresponding period of last year. They will not come back until Japan goes through the same readjustment period as other nations are experiencing. So long as Japan persists in her effort to evade these readjustment losses, just that long is she grasping at the shadow of trifling momentary profits and letting slip the substance of her foreign trade for the future.—*Japan Times and Mail.*

Japan and America

Japan and the United States are at a very critical period, not because of the problems that are pending between them because to those that know, these are capable of being very satisfactorily settled, but because of the activities of mischief-makers and plotters all over the world who would rejoice inestimably if they could pit the United States and Japan against each other. There is not an age which has not had its quota of plotters and there is no need for being surprised to find out that there are plotters in this age too. These are the people who seek to cause conflicts and clashes and then propose to fish in the troubled waters.

Both the United States and Japan have emerged richer and more powerful since the recent war. The United States is the most powerful and the most wealthy country in the world. Japan has risen to a great height too. What is more natural than that the enmity and jealousy of Japan and America are tempting these international plotters to cause Japan and the United States to fall out so that they may reap the advantages from such a catastrophe. It is very possible that this sort of mischief-making and plotting is actually going on at the present time.

When Japan clashed with Russia some fifteen years ago, it was strongly suspected that Germany was at the bottom of the thing, not in order to make Japan and Russia fight but to involve Great Britain in the strife so that, eventually, if Great Britain had to fight Russia, who was the friend of France, there was a probability of an Anglo-French war which would have left Germany master of Europe and of the world. It has now been proved as the result of the publication of letters exchanged between "Nicky and Willy"—the Russian Czar and the German Kaiser—that there was German plotting to bring about that war.

The history of America and Japan is one of mutual peace and friendship.

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Besides, the general situation of things demands that they unite in preserving and promoting the peace of the Pacific Ocean. The relations between the two countries are very intricate and delicate—so much so that questions often arise for negotiation and adjustment. Some of these may occasion heated controversies. But there need not be any cause for alarm, since the controversy arises merely from the circumstance that the relations between the two countries are so complex and intermixed. Whenever such controversies have occurred, views have been exchanged in the most sincere and frank manner possible, and they have been satisfactorily settled.

It is only natural necessary, to work up an alliance between the two countries. Those responsible for the good-will of the two countries know very well what they are about and the people in general are also well aware, it may be assumed, of the firmness and solidity of the foundations on which the diplomatic relations of the two nations stand.

It happens, however, that the Japanese and the American are not free from the attentions of mischief-makers who are trying to alienate the two nations. Both America and Japan made immense economic gains out of the recent war. This has inspired the envy of others and it is that envy which is at the bottom of the endeavors being made by these plotters to draw the two countries into a struggle.

To the innocent and uninitiated, these rumours of possible or impending troubles, caused and circulated by these scaremongers and international plotters, always count and an incident with a trivial cause may be regarded as having a grave bearing. The best way to preserve friendship between Japan and the United States is to be careful of the activities of these ill-principled and unscrupulous international mischief-makers.—*Advertiser, Japan Times & Mail.*

Japan's Foreign Trade

The marked falling off in the volume of exports and imports of this Empire during the past half year, which has dropped to about half the figure of the previous year, speaks volumes as to the economic inactivity existing the world over, although the interior showing for this year compared with the previous figures is partially to be accounted for by the unusually prosperous trade of a year ago. The country during the first half of last year

The finance department, forecasting the foreign trade situation for the current year, roughly estimated the figure for exports and imports at ¥1,300,000,000 and ¥1,500,000,000 respectively.

The export trade in the second half may show more or less improvement in the shipment of raw silk and other articles, but in the meantime the considerable increase in the volume of exports can be expected [illegible], when we take into consideration the possible bad effect of the [illegible] of the silk market, the increase of the American emergency customs tariff and the increase of the extraordinary customs tariff in [illegible], the slow recovery of financial conditions in all countries, continued high prices and the consequent impossibility of reducing the cost of production in this country.

Under these circumstances it will be very difficult to realize the forecast of the authorities and it must be regarded as a comparatively satisfying [illegible] if the excess of imports over exports for the past half year amounting to ¥222,000,000 can be reduced to ¥150,000,000 or thereabout by the increase of export in the second half of this year.

In view of the unfavorable trend of the general economic and financial situation both at home and abroad, both the government authorities and general public are required to make strenuous efforts to promote the trade interests of the Empire.—*Osaka Asahi Shimbun, Japan Times & Mail.*

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It is silly, indeed mischievous, to work up an alarm every time a question arises between the two countries. Those responsible for the guidance of the two countries know very well what they are about and the people in general are also well aware, it may be assumed, of the firmness and solidity of the foundations on which the diplomatic relations of the two nations stand.

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To the innocent and uninitiated, these rumours of possible or impending troubles, caused and circulated by these scaremongers and international plotters, always count and an incident with a trivial cause may be regarded as having a grave bearing. The best way to preserve friendship between Japan and the United States is to be careful of the activities of these ill-principled and unscrupulous international mischief-makers.—*Editorial, Japan Times & Mail.*

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The finance department, forecasting the foreign trade situation for the current year, roughly estimated the figure for exports and imports at ¥1,480,000,000 and ¥1,590,000,000 respectively.

The export trade in the second half may show more or less increase mainly in the shipment of raw silk and other articles, but in the meantime no considerable increase in the volume of exports can be expected hereafter, when we take into consideration the possible bad effect of the depreciation of the silver mraket, the increase of the American emergency customs tariff and the increase of the extraordinary customs tariff in India, the slow recovery of financial conditions in all countries, continued high prices and the consequent impossibility of reducing the cost of production in this country.

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In view of the unfavorable trend of the general economic and financial situation, both at home and abroad, both the government authorities and general public are required to make strenuous efforts to promote the trade interests of the Empire.—*Chugai Shogyo in Japan Times & Mail.*

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